JANUARY

1959

mission bulletin

MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

ALMA COLLEGE
LIBRARY
C.M.F.

APOSTOLATE TO THE CHINESE DIASPORA

CATECHETICAL APPROACH TO MISSION LITURGY

v. 11
1959

mission bulletin

COPYRIGHT 1959 BY MISSION BULLETIN

Vol. XI January, 1959 No. 1

CONTENTS

	Page
EDITORIAL	
Missionary Challenges	1
FEATURES	
Apostolate to the Chinese Diaspora ..... *By Most Rev. Carlo van Melckebeke*	3
Korea's Amazing Convert Movement .. *By Most Rev. Harold W. Henry*	12
MISSION CATECHETICS AND LITURGY	
A Liturgy for the People ..... *By Rev. Andre Seumois*	17
Catechesis and Religious Education *By Rev. Joseph A. Jungmann*	25
Catechetical Approach to Mission Liturgy . *By Rev. Johannes Hofinger*	28
Reports and Comments	36
COMMUNIST POLICY	41
PRESS REVIEW	49
NOTES AND INFORMATION	59
BOOK REVIEWS	68
MISSION CHRONICLE	
Ceylon	70
China	71
India	80
Japan	88
Korea	94
Malaya	96
New Guinea	97
Pakistan	99
Philippines	100
Taiwan	103
Vietnam	107

MISSION BULLETIN is published ten months a year by a Committee of Catholic missioners. No issues appear for July and August.

Rev. Morgan J. Vittengl, M.M., Editor.

Articles and reports listed under *Mission Catechetics and Liturgy* are contributed by the Institute of Mission Apologetics, Box 1815, Manila, Philippines.

The subscription price for Hong Kong and China is HK$20.00; for foreign countries U.S.$5. In countries with currency restrictions priests may subscribe by honoring five "Intentions" which will be assigned direct from the Editor.

Indexed in the Catholic Periodical Index.

MISSION BULLETIN

106A Kwok Man House, 8A Des Voeux Road C.
Hong Kong

CUM APPROBATIONE ECCLESIASTICA

Be sure of a smooth flight... look for the black radar nose!

Enjoy Northwest's radar-smooth flying

Weather ahead? It's a small matter when you fly Northwest's radar fleet.

Northwest's all-weather radar has opened up a new era in flying comfort. The radar sees up to 150 miles ahead . . . it looks right through the clouds . . . shows your pilots the smoothest, fastest path through or around the weather.

Northwest pioneered radar on its routes across the Pacific and in the Orient. And when you fly Northwest, you're flying the only U.S. airline with all-radar service to the U.S.A.

You'll find a shiny, black radar nose on every plane in Northwest's Far Eastern Fleet. And what a fleet! All pressurized DC-6B's or DC-7C's, America's fastest, quietest long-range airliner.

So fly with the leaders—in the Orient and on the shortest, fastest route to the U.S.A.—Northwest Orient Airlines. Your choice of thrifty tourist or luxury IMPERIAL SERVICE. And no matter what the weather, count on Northwest's radar for a flight that's silken-smooth.

32 years of superior Airmanship

NORTHWEST *Orient* AIRLINES

Phone **33004** or your travel agent. Ticket office: St. Georges Bldg., 2 Ice House Street

FOR YOUR LIBRARY

1957/8

MISSION BULLETIN

BOUND VOLUME

In genuine washable leatherette with design and lettering in 14k. gold leaf

Available in White, Red, Blue or Green Leatherette.

A LIMITED NUMBER LEFT

ORDER NOW

PRICE: U.S.$10 post paid

DODWELL & COMPANY, LIMITED

For All

AIR & STEAMSHIP PASSAGES

Consult Our

PASSENGER OFFICE

16 CHATER ROAD

***Telephones:* 21113**
28021/6

Editorial

MISSIONARY CHALLENGES

VIEWED in relation to a desired goal, difficulties and obstacles take on the aspect of challenges to be met and conquered, rather than a source of discouragement and despair. Nowhere is this more true than in the missionary apostolate of the Church.

In reviewing the missionary situation over the past twelve months, the news agency of the Sacred Congregation for the Propagation of the Faith pointed out that the three most striking developments affecting missionary work were all bad, i.e. outright persecution, growing suspicion of missionary activities in some areas, and a serious shortage of missionary personnel to carry on the apostolate. On the other hand, a perusal of the figures of converts made during the same period of time reveals that substantial progress, and in some places amazing success, was enjoyed throughout the missionary world.

These are not two unrelated facts of mission history. I sincerely believe that it is safe to assume the former is in great measure responsible for the latter. The seemingly overwhelming difficulties presented by the three situations mentioned above served only to create in missioners a sense of urgency that spurred them on to even greater and more inspired effort. This in turn was rewarded with success.

We can apply this same thesis to the missions here in the Far East during the past year, both on a regional and a national basis. Behind the bamboo curtain which encloses the countries of North Korea, Red China and North Vietnam the Communists not only try to eradicate the remaining vestiges of Christianity, but also deny some 650 million people any contact with the Kingdom of Christ on earth. Yet, throughout the rest of the Far East, missioners baptized two and a quarter million persons, the largest increase ever reported by the Church in this area for a single year.

Again, this same attitude of challenge and response is reflected in the following excerpts from reports submitted recently by missioners in various countries of the Far East, who were asked to assess the prospects of missionary activity in their areas.

From the Philippines comes the reply: "The Church at present is in a healthy condition, perhaps better than ever. One of the greatest difficulties is the remoteness of many villages which seldom see a priest. The people in these villages, especially the men become indifferent to the practice of their Faith. There is an acute scarcity of parishes, even in the cities, due mostly to the lack of priests to man them. The future of the Church in the islands looks bright, but must face the infiltration of materialism from the Western world."

A missioner in Indonesia, a country in which the Church has had to contend with political and economic

upheavals during the past year states: "There is freedom of religion and religious propaganda, and a high intellectual and moral standard among Catholics. A university-trained and apostolic-minded laity are growing in influence. The Church has an appeal to the younger generation who find in Catholicism not only the true religion, but also a guide for social activities in a spiritually confused situation. The most hindering circumstance facing the Church here is the difficulty in getting new missioners. The government allows only a trickle to enter the country, not because of an anti-Catholic attitude but rather xenophobia. The Church in Indonesia, however, will grow and prosper whatever the difficulties may be!"

Our correspondent in Korea relates: "The Korean has no organized religion of his own. What he had for centuries has been brought in from the outside world. When he is presented with a Church whose doctrine makes sense to him he has little difficulty joining it. The charitable work of the Church in running hospitals, orphanages, schools etc. has played a great part in the apostolate. The greatest obstacle is likely to be materialism. As the economic position improves there will be greater numbers who will set their sights on material things to the total or partial exclusion of spiritual things. But the rate of increase is still climbing and there is no indication as yet that the saturation point is approaching. The priests are still trying to cope with the number of catechumens seeking instruction!"

And so it continued through every report submitted by a missioner here in the Far East. Each balanced the difficulties facing the Church in his area with an account of determined efforts made on the part of missioners.

Finally, the Sacred Congregation of Propaganda Fide, in assessing missionary activity throughout the world, saw in the serious obstacles to mission expansion the key to eventual victory. Archbishop Sigismondi, Secretary of the Congregation of the Propagagation of the Faith, in his recent appeal on behalf of the missions stated: "In some places persecution is trying to snatch old and new Christianities from the See of Peter. The grace of God, however, makes light of barriers of iron and bamboo and it sustains the faith of martyrs and confessors whose bloody or unbloody sacrifice is the seed of Christians...Young Christian communities are still minorities, indeed, but they are being constituted and directed, more and more by native elements to whom missioners, who formerly had the responsibility of governing, are glad to offer their services.

"This last fact, which history will report as particularly characteristic of the missionary period that is coming to a close, is joined by another that is no less important: new converts are increasing and are remaining faithful to the Church, not merely because they are admonished to do so but because they are happy to find themselves within the Church they desire to do so . . . And they are not a caste apart: a whole mass is rising up spontaneously and it is preparing itself not only with regard to religious vocations, but also for Christian life in all its manifestations."

Millions of Chinese, both emigrants and refugees from their homeland represent a world-wide missionary apostolate —

APOSTOLATE TO THE CHINESE DIASPORA

— By Most Rev. Carlo van Melckebeke —

THE apostolate among the overseas Chinese is not of recent origin. In many parts of Asia such as Malaya, Singapore, North Borneo, Sarawak, Kalimantan and Banka-Biliton in Indonesia, this apostolate marked the beginning of Catholic missionary activity in those areas. Moreover, at the time of the great migration of the Chinese into foreign countries during the 19th century, a goodly number of Catholic families joined the Chinese emigrants and very often became the nucleus of Christian communities which today are prospering.

Yet, the lack of Brothers and Sisters who knew the written Chinese language and the Mandarin dialect, prevented any real missionary progress in overseas Chinese educational and cultural centers. Consequently in the majority of the Catholic schools attended by Chinese students, lessons were given in French, Dutch or English.

Mission Personnel Become Available

This situation changed after the establishment of the Communist regime in China during the years 1949-1953. Thousands of priests, Brothers, and Sisters, both Chinese and foreign, were forced out of the China mainland. Major seminaries were established in Macao, Hong Kong, Penang, Genoa and the Philippines to train Chinese seminarians.

This important personnel later became available for the apostolate among the overseas Chinese. Some valuable time was lost in the beginning because many expected an early return to China. Today, however, about 500 of these missioners (about 1/10 of the total) are engaged in the apostolate to the Chinese diaspora. Their knowledge of the language, their understanding and esteem for Chinese culture, permitted them to extend widely their apostolate, and especially to multiply the organizations in the Chinese language: primary and middle schools, parishes, Catholic Centers, libraries, religious instruction by correspondence, and local missions.

In fact, these Catholic organizations in the Chinese language became all the more urgent because of the decline of colonial rule in the countries of S.E. Asia, and the increasingly important role which China has assumed in international affairs.

Conscious of the urgency of the situation, the S. Congregation of Propaganda established the mission of the Apostolic Visitor to the overseas Chinese in 1953, "to take care of the spiritual needs of the overseas Chinese, whether they are already converts to the Catholic faith, or, are still to be brought to the faith."

In November of that same year the Apostolic Visitor took residence in Singapore, a city to which almost one million Chinese have emigrated and which is situated geographically at the maritime and aerial crossroads of the East and the West in the center of S.E. Asia.

A diagram of Chinese Immigration drawn on a map of the world would take the form of an open fan. Southeast Asia occupies the center. The two extreme points are Capetown on the West and Buenos Aires on the East. This fan constitutes the Chinese Diaspora.

Chinese emigration from the Southern coast of China began before the Christian era and has since led the Chinese into almost every country of the world where they form important communities ranging in size from a few thousand to several million.

Population and Culture

The total population of the Chinese Diaspora (excluding Formosa, Hong Kong and Macao) exceeds ten million. It is hard to give precise figures owing to mixed marriages which have caused integration with other nationalities. The figures obtained by the office of the Apostolic Visitor are as follows:

Asia	10,216,006
Africa	48,230
America	315,154
Oceania	71,886
Europe	21,584
Total	10,682,860

Characteristically, the Chinese communities, even the smaller ones, constitute cohesive groups organized not only on social and commercial levels, but on political ones as well. These groups generally possess financial strength, stabilized and assured by remarkable capacity for work. Moreover they usually have a highly developed intellectual life, a healthy family life and a great ease in adaptation.

The specific mark of the Chinese emigrant is his devotion to Chinese culture. The principal sign of this is the growing number of Chinese schools, that is, scholarly institutions where the teaching is given in the Chinese Mandarin tongue. The majority of these schools are private institutions and represent an extremely well-organized financial effort. The whole system comprises more than 3,000 primary or secondary schools. It was crowned in 1957 by the foundation of the Chinese University of Singapore, the Nanyang University which already numbers 1,000 students.

Another sign of the attachment to the Chinese language is furnished by the foreign Chinese Press which includes 185 newspapers and countless reviews throughout the Diaspora. More than 100 additional periodicals come from Formosa, Hong Kong, Macao and Communist China to reach Chinese communities great distances away. Chinese culture is also upheld by family traditions, anniversaries celebrated according to ancestral rites, literary, artistic and cultural associations, libraries, theaters and Chinese movies.

If the Chinese overseas show such an attachment to their age-old culture, one would assume naturally that they must live in closed and isolated groups; but on the contrary they mix with ease in the societies of the coun-

tries where they are established, from Canada to Indonesia. Undoubtedly, in their family groups or among friends, they speak Cantonese, or Mandarin, or their local dialects; but for business and social relations, the national language is generally adopted. (Of course, linguistic differences may arise between the children who attend Chinese schools and those who do not.)

Influence of Chinese Diaspora

The moral and cultural links between the mainland and the outlying parts of the Diaspora may have an influence on the future of China. The revolution of 1911, which overthrew the Manchu dynasty was forged and financed by Chinese overseas. So, governments both of Formosa and Peking are now making considerable efforts to gain the support of the Chinese of the Diaspora.

The ten million or more Chinese overseas are spread out over eighty countries in Asia, Africa, America, Oceania and Europe. They are in contact with entirely different cultures and civilizations and they live under varied political regimes. They consecrate themselves to all types of careers—so much so that if they were all reunited one day, they would find it would be an over-simplification to social needs of one country.

Finally, the links of the Chinese overseas with China itself range all the way from far-away remembrances, to overt political activity. In this diversity of formations and influences, it would be an over-simplification to give one simple formula covering all the aspirations and tendencies of the Chinese in relation to the major problems. We can, however, give a few indications.

It is undeniable that continental China is exerting more and more influence on the Chinese overseas. They are impressed by the world-importance of the Popular Communist Government of China, by the country's new commercial and financial potentialities, by the factual propaganda transmitted through movies, the theater and cultural tours and by a carefully edited press showing real progress in the industrial and social fields.

Actually many of them are not concerned with the Marxist ideology. They regard continental China from the viewpoint of its exterior power, and its technical progress rather than on a doctrinal or ideological basis. In other words they appreciate the façade and are little concerned with the inside of the house.

The attraction exercised by the Republic of China, established in Formosa, is still working but it is being gradually undermined by a feeling that the Republic has come to a standstill and that it is useless to wait any longer for it to fulfill its promise. For numerous Chinese in foreign lands, the Republic represents all that is most dear. It seems to them to prolong the tenacious hope of a pacified and united China. And owing to this hope, they remain very loyal to it.

But on these questions the majority of Chinese do not give personal opinions which would commit them to either side. Realizing that nothing is yet definite, they maintain a prudent reserve. In the meantime, their attitude of watching and wait-

ing is not the result of a vague opportunism, but of a clear sense of reality. There are some, however, particularly among the members of the scholastic world, who are profoundly affected by the Communist propaganda.

Marxist ideology excites many young Chinese who are full of idealism and eager to consecrate their lives to a great task. This ideology forms a complete system, appeals to a sense of sacrifice and devotion, and imprints a sentiment of responsibility and duty. Little has been done to counteract this by bringing the truths of Catholicism into the schools and showing solutions of social problems based upon Christian principles. Hearing only the sound of one bell, the reaction has been inevitable. Eyes have been turned to Peking, not out of perversity, but simply because no other bell has been heard. It has not been heard because it has not been rung in many parts of the Diaspora.

Problem of Integration

Whatever their political or social aspirations, few Chinese in the Diaspora now intend as they once did to return to their mother country once they have collected sufficient money. Today their usual intention is to stay with their families and their business, perhaps returning to the country of their ancestors for a visit now and then. They are not uninterested in their mother country (as this would be contrary to one of the profoundest sentiments of the Chinese heart). Generally their interest is based on esteem, admiration or sometimes fear. On the other hand having been received in a country which offers them possibilities of living well, which protects them by its laws and which guarantees their liberty, it is logical that the Chinese will fulfill their obligations toward that country just as the native born citizens do.

The delicate problem of the integration of Chinese is not therefore one of citizenship, but rather one of culture. If, in acquiring citizenship, the Chinese would have to lose his right to his native culture, his language, his artistic and literary patrimony, his social and family customs, he would feel that the material advantages obtained by changing citizenship would not be sufficient compensation.

For the inhabitants of a Western country, integration into the population of the next country does not usually present unsurmountable difficulties. There are many points of contact including the whole common fund of classico-Christian culture and language. This is not so for the emigrating Chinese who must encounter totally different cultures wherever he goes. If he meets a higher civilization, he will gladly adopt it. But on the whole the Chinese communities in foreign lands have preserved their ancestral culture, because they do not want to lose contact with its great riches.

Personal Mission of the Apostolic Visitor

The Apostolic Visitor, special envoy of the S. Congregation of Propaganda to the overseas Chinese communities, works in accord with the representatives of the Holy See in the different ecclesiastical regions, and with the Ordinary of each Diocese.

In order to work effectively it was necessary to acquaint oneself with the

actual conditions of the Chinese Christian communities of the Diaspora, and with the possibilities of the future.

As early as 1927 the Chinese Communist Party had established an office in Shanghai for propaganda among the overseas Chinese, whom they considered an homogenous whole. This propaganda met with considerable results with respect to the Chinese schools, the press and the University students in Europe, America and Australia. From the Church's point of view the Chinese Diaspora had never been considered as an entity which could be dealt with as a whole. Information was fragmentary and incomplete.

During the year 1953, the Apostolic Visitor contacted about fifty countries where Chinese are living. For each diocese with a fairly large Chinese community a priest-correspondent was appointed, with the common agreement of the Ordinary and the Apostolic Visitor. This priest became the vital link between the Apostolic Visitor and the Chinese community.

This preliminary work was done very quickly, thanks to the interest and cooperation given to the proposals of the Apostolic Visitor and to the missionary activities of the Chinese priests and former China missioners who are now scattered throughout the world.

Once acquainted with the essential facts of the problem, the Apostolic Visitor undertook a series of voyages throughout S.E. Asia (Malaya, Burma, Thailand, Cambodia, Laos, Vietnam, Philippines, North Borneo, Sarawak, Indonesia). Later these voyages were repeated regularly, in order to assess at firsthand the information and enquiries which were received through correspondence and reports, and in order to keep informed about the needs, the difficulties and the progress of the apostolate.

Besides, keeping in touch with the Chinese priests, the Apostolic Visitor provides necessary assistance for the apostolate among their countrymen. Thanks to the help of the Pontifical Institute of the Propagation of the Faith and of the Holy Childhood Association he is in a position to give financial help for those activities of the apostolate which deal specifically with the Chinese, and especially for Chinese schools.

The Apostolic Visitor is also the promoter of organizations of general interest, namely the establishment of minor seminaries and novitiates, in order to assure the continuity of the work which has been undertaken.

The Franciscan Social Center of Singapore and the Institutum Sinicum of Koenigstein (Germany) are under the aegis of the mission of the Apostolic Visitor, who has been charged with the care of the study of the Chinese culture in difftrent countries, i.e. the Chinese rites, the press etc. Regular reports to the press (*Fides, Mission Bulletin, Worldmission, Missi, Informations Catholiques, The Shield)* serve to make these activities of the Apostolate in the Chinese Diaspora known to the public.

Catholic Central Bureau of Singapore

The Catholic Central Bureau of Singapore (S.C.C.B.) was established in 1954. It has been organized along the general lines of the Catholic Central Bureau of Shanghai, which from

1946 to 1951, rendered invaluable aid to the apostolate in China. The different services of the Bureau provide the necessary material for missionary work in the Chinese language.

The responsibility and the general direction of the Singapore Bureau are tasks of the Apostolic Visitor. The immediate administration of each of the services has been entrusted to a Chinese priest or to a former China missioner.

The Catholic element in the Chinese Diaspora represents 2½ per cent of the total population, namely 272,000 Chinese Catholics, dispersed as follows: 200,000 in Southern and Eastern Asia; 20,000 in S. E. Africa; 35,000 in North and South America 16,000 in Oceania; and 1,000 in Europe.

The total number of Chinese priests is 250, of whom roughly half have come from the China mainland. There are also 150 Chinese Sisters and Brothers working in eighty-eight Chinese Catholic schools with 38,683 pupils.

Overseas Chinese Catholic Communities

The emigration of the Chinese into S.E. Asian countries is marked by important concentrations in the cities reaching from 200,000 to one million Chinese, and by innumerable groups, sometimes numbering less than 100 persons, dispersed over a whole country. This dispersion is such that it is hard to find a community of any size where at least a few Chinese merchants have not established their shops and businesses.

Actually, the principal effort of the apostolate in S.E. Asia has been centered upon the Chinese schools. Up until 1945 the proportion of the Chinese Catholic schools was only one in every hundred. In order to correct this situation, about twenty Chinese Catholic schools have been opened during these last few years.

The Bishops of Singapore-Malaya adopted a five-year-plan for the development of the Chinese schools, which is already bearing fruit. This year these schools had 15,000 pupils.

There are only 2,500 pupils in the Chinese Catholic schools in Borneo-Sarawak, while at the same time the non-Catholic Chinese schools have 50,000 students. But two schools have now been enlarged, and two others will be built next year.

Until a year ago, tangible progress in the school problem was being made in Indonesia; namely in Djakarta, Pontianak, Semarang, Medan, Banka and Palembang. This year the anti-Chinese-Nationalist politics of the Government has created new problems for the Chinese Catholic communities. The efforts, however, have proved that the Catholic apostolate knew how to take into account the cultural needs of each minority.

In the Philippines, Bishop Velasco has been appointed National Director of the Chinese missioners, and is being helped by about one hundred Chinese priests and missioners from China. The whole country is actually covered with a network of Chinese parishes, missions and schools.

A few years ago there were practically no Chinese Catholic communities in Vietnam, Cambodia and Laos. Today, in Saigon-Cholon there have been established two parishes with 4,000 Catholics, 4 schools, a Catholic Center, 3 mission stations

for the refugees and a leprosarium. In Phnom-penh a complete parish-organization was created within three years. This is the only Chinese center in Cambodia opposing Communist propaganda. In Laos two missions and one school were established very recently.

Because we must meet the most urgent needs first, our apostolic efforts have not yet been directed to the western sector of S.E. Asia: India, Burma, and Thailand. The important Chinese Catholic centers of Calcutta, Rangoon, Bangkok and Rajaburi which are in existence for several decades, are continuing their normal development and constantly appeal to the services of the Singapore Catholic Central Bureau.

It is too early to speak about an organized apostolate among the Chinese in Japan and Korea. These two countries nevertheless have not been omitted from the over-all project, and the first contacts have been made.

In S.E. Asia, as formerly in China, there are no spectacular movements of conversions among the Chinese. However, all the Catholic centers have recorded each year a good number of adult baptisms. If it is true that the preaching of the Catholic truth encounters a certain apathy, due to the materialistic atmosphere which is dominant, especially in the great commercial cities, still it attracts the attention of the Chinese.

Two advertisements published in two leftist Chinese newspapers of Singapore, contrary to all expectation, resulted in 700 subscriptions to the Religious correspondence course which is already responsible for several hundred conversions. In Cholon, 300 students presented themselves for the same course after an advertisement had been placed in a daily newspaper of that city. On the other hand the non-Chinese populations in these same areas who are Buddhists or Mohammedans remain obstinate to the preaching of the Gospel.

Africa and Latin America

In the eastern part of South Africa, the apostolate among the Chinese has met with surprisingly quick success in only a few years. In round numbers there are in Madagascar, 2,500 Catholics for 10,000 Chinese, in Mauritius 12,000 for 20,000, in La Reunion 3,500 for 8,000, in Port Elisabeth 500 for 3,000. This is the highest percentage of Chinese Catholics in the whole world: 45 per cent.

The first Chinese native of Mauritius to enter the priesthood, Rev. Serge Ah Kong, was ordained last August. Eight Chinese priests and a group of China missioners continue this work of conquest and organization in Africa.

In Oceania the Chinese missions in Sidney, Fiji, Marquesas Islands, New Guinea, Solomon, and Tahiti number 4,000 Catholics. While the numbers here are small they still reflect a remarkable progress, since these missions were begun only in 1950. The principal Chinese community of Oceania, which is in Hawaii, is relatively old, and has provided a number of vocations to the priesthood and the religious life.

The Chinese mission of Kingston, Jamaica, which was started in 1926, and today numbers 8,000 souls, was for a long time the only one in Latin America. Many new Chinese missions

have lately been founded there: Rio de Janeiro and San Paolo in Brazil, Havana in Cuba, Georgetown in British Guiana, Lima in Peru, Paramaribo in Surinam, Caracas in Venezuela. If the group of twenty Chinese priests, presently at work there were doubled, the possibilities for rapid expansion especially in Mexico, Trinidad, Panama and Jamaica would be very great.

United States and Europe

Many years ago eight Chinese parishes were established in the "Chinatowns" of the United States. More recently Archbishop Paul Yu Pin organized the "Chinese Catholic Information Center," which specializes in the apostolate among Chinese students. It has been established in New York, and has branches in Washington, Boston and Chicago.

In Canada, besides the three Chinese missions in Vancouver, Montreal and Quebec, some very modest attempts have been made in Toronto, Ottawa, Victoria, St. Albert. Speaking of Canada—and this remark could also be applied to other countries of America and Europe—the Catholic Center of Ottawa wrote at the beginning of 1958:

"It must be said that the apostolate among the Chinese in Canada is very weak, though we do not intend to lessen the merits of those apostles who work for them. It is not an easy job since they are dispersed throughout the immense territory of Canada. Yet, this difficulty must be overcome, because the Protestants are working very intensely. One should remember also that this scarcity of missioners made the Chinese Communists tell Father Lafond, who is actually in charge of the Chinese mission of Montreal and whom they kept in prison at that time: 'You do nothing for the Chinese in Canada, so this proves that you come to China to build schools and hospitals for political aims'."

The Chinese Catholic mission of Paris was officially recognized in 1954. Two years later a Chinese Franciscan, Father Angelus Han was appointed for the apostolate for the Chinese living in Holland. Tangible results have been obtained in those two countries.

In Louvain, Belgium, the Academic Committee for the Chinese students, and the Homes for Overseas students in Rome, Fribourg, Leiden, Bonn, London, Dublin, Madrid, Paris, are doing apostolic work among the Chinese students. They are also a factor in the conversion of a goodly number of Chinese residents in those countries.

The Chinese Institute of Koenigstein, established in 1957 under the patronage of the German Hierarchy is an organization of the Chinese clergy, and its aim is the apostolate among the intellectuals.

To conclude, some results have already been obtained, but there is still much to be done. The efforts of the Chinese priests and of the China missioners working within the framework of the mission of the Apostolic Visitor for the Chinese, has given an impulse to the apostolate, especially in places where the people had remained opposed to an education in a colonial language.

Prospects of Future Success

The constant support of the representatives of the Holy See, and of the S.C. of Propaganda and the Work of the Holy Childhood Association, as well as the interest of the Ordinaries and the priests already in charge of Chinese parishes, as well as the fraternal collaboration of the Chinese priests and the China missioners are all so many visible elements which have contributed to the good which has been done.

This cooperation has permitted us to overcome the obstacle presented by the immense territory involved since it comprises the whole world, which makes this most urgent apostolate both complicated and delicate. It is urgent, because of the materialistic influence of the western world, where money and comfort and pleasure ignore high moral values and because of the tentacular Marxist propaganda, which takes advantage, with great skillfulness, of all the racial injustices and social disorders.

It is a complicated and delicate work, because for each country, and even sometimes for each linguistic group of the same city, the Chinese communities demand a different human approach.

Furthermore, the priests who are working among the Chinese, are torn between two fundamental tendencies: that of the Catholic Hierarchy and the governments involved who would like to see Chinese element integrated, assimilated or absorbed into the national community; and that of the Chinese who want to maintain their culture, their language and their schools.

In the face of the multiplicity of working factors and the diversity of the reactions of the Chinese groups which are in contact with foreign cultures—a diversity which runs from an outspoken assimilation as in Thailand and Hawaii, to a stubborn resistance as in Indonesia and Vietnam—one hesitates to give a general line of conduct. It seems, however, that the directive, most conformable to the tradition of the Church and the most favorable to the Catholic apostolate, should be to preserve the Chinese culture, and at the same time to favor the integration on a civic and national plan.

To many overseas Chinese, who have been hit so hard by the political events, of the last ten years, and who are trying to settle themselves again, the discovery of the Catholic faith, serene and infallible, and of the doctrine of the Church which respects cultural values and which promotes order, gives an answer, definite and rich in hope.

As you well know, the Catholic religion, far from being opposed to true doctrine or to those institutions of public or private life that are founded on justice, freedom, and charity, on the contrary, furthers, sustains and perfects them. It does not despise or reject the characteristic genius of various peoples, their particular customs, or art or civilization, but, instead, readily accepts them and, one may say, gladly welcomes them as a new and varied adornment of its own culture.

— Pope Pius XII

The unprecedented number of conversions in Korea during the past several years is due to a combination of many factors —

Korea's Amazing Convert Movement

— By Most Rev. Harold W. Henry —

THE startling growth of the Catholic Church in Korea during recent years has caught the interest of missiologists and casual readers of Catholic missionary activity alike. The outpouring of divine grace in this war-torn land has been truly astounding; for in the space of some five or six years, literally thousands upon thousands have been received into the Church, while other hundreds of thousands are now on the threshold of the Faith.

In the three years preceding June 1957, the Catholic community in Korea has increased by 100,000 souls —a gain of 50 per cent. This year's returns for all of Korea show that over 57,000 converts were received into the Church. To speak whereof I know (which is typical of all Korea) the Catholic population of the Vicariate of Kwangju stood at 29,765 in June 1957. By June of 1958 it had jumped to 44,098—a gain of over 50 per cent in one year. These conversions —more than those of the combined Archdioceses of New York, Chicago and Washington, D.C. for the same period—have come from twenty-eight parishes staffed by only forty-five priests.

The obvious question at this point is: "Why all these conversions? How do you account for this amazing growth of the Church in Korea in such a short time?" In the final analysis, of course, this flood of conversions i due to the action of the Holy Spir "Who breathes where He will," an to the intercession of Mary, th Mediatrix of all Grace. But in con ferring His graces, Almighty Go usually requires a certain receptivity a certain "remote preparation" you will, on the part of the beneficiary The present article, then, is an attemp to analyze the reasons why the Korea people are at present so receptive t divine grace. As will be seen, thes reasons are many and varied.

Religious Background of the Korean People

The Korean people, taken as whole, are deeply religious. Ther is an almost instinctive belief in a after life and in good and evil spirit —good spirits who do not receiv much attention, and evil spirits wh must be placated on certain oc casions. Thus the Catholic teach ing on the spirituality of God on the devils and the angels, on th immortality of the soul, etc., is ac cepted with little or no difficulty b such a people.

Buddhism never had a great hol on Korea, although it had a pro found effect upon the customs of th people.

In Korea, moreover, there is n tradition of a pagan cult and exag

gerated nationalism being bound together—as in Japan. Even though the people were under pressure to practice Shintoism during the Japanese occupation, Shintoism never had any effect upon the Koreans. It left Korea with the Japanese; and with the departure of the Japanese came complete religious freedom—the first ever known by most Koreans alive today.

It must be admitted that for some years Protestantism was making many converts, especially among the better classes of the people. However, it is not unfair to say that this was due partly to the humanitarian efforts of the Protestant sects in the fields of education and medicine, and partly to the inculcated belief that the West —especially the United States—was Protestant. These mistaken ideas were rudely shattered by the Catholic strength among the U.N. Forces and by the work of the Catholic Relief Services, as we shall note later. Meanwhile, the fundamental and ever-growing disunity of Protestantism has become quite apparent to the average Korean. This proof of its non-divine origin has been further high lighted by the opportunist commercialism of some native Protestant sects, with the result that many now see clearly that the only honest choice is one between paganism and Catholicism.

Materialism is no great problem in Korea. Poverty is everywhere. For most people life is a daily struggle to earn enough for food and shelter. But once these people glimpse the beauty of the Church's teaching, they are not slow to realize the joy and peace that can fill their lives as Catholics.

There is no need to point out that the Korean people know and hate communism for what it is. Indeed, there are few families in Korea which did not suffer greatly as a result of the Communist invasion and atrocities. The average Korean knows that Communists are atheists, and he rightly concludes that atheism must be evil. He also knows that the Catholic Church has been and is the chief world force to oppose and take a consistent stand against world communism—all of which has put the Church in a most favorable light and attracted many to inquire more closely into the teachings of the Catholic Church.

The War and its Aftermath

The Korean War and the unspeakable misery and loss of life that accompanied and followed it is a striking example of how God brings good from evil; for all of this death, suffering, starvation, separation from loved ones and general misery brought home to many the firm conviction that there must be something beyond this life, a life after death in which the good and just God will reward the good and punish the wicked.

The searching mind of the Korean people began to seek a guiding principle to which it might hitch its longings and desires. In this search for the truth, many naturally (or shall we say "supernaturally") turned to the Catholic Church, the prime enemy of international communism; for not only had the Church resisted communism in other parts of the world, but even here in Korea it had resisted and for that reason been proscribed.

During the war, one goal of the Communists was to wipe out the Catholic community in South Korea wherever they conquered. Lists of Catholics in each locality had been

supplied them by their secret agents, with the result that large numbers of both priests and laity were quickly rounded up and executed precisely because they were Catholics. It would be impossible to determine the exact number of those who died for the faith; but there were certainly hundreds, perhaps thousands of cases in which the victim was given a choice of life and communism or death and Catholicism—case in which torture and death were inflicted simply because the victim refused to deny his God and his faith. "The blood of martyrs is the seed of the Church." Surely the graces now being poured down upon the Korean people are due in large part to the sacrifices of those who so willingly died for the truth.

Example of the Armed Forces

In connection with the war, we must also mention the profound impression made upon the people by large numbers of the armed forces attending Mass, and also by the open honor and respect paid to the native Korean priests and bishops by those same soldiers. Here were those powerful foreigners for whom they had the greatest respect, and who in their turn were showing such respect and obedience to the Korean clergy. Surely, they reasoned, there was something here that deserved closer scrutiny. Surely the Mass and the priesthood were something spiritual, something possessing a value that cannot be measured by money, by human limitations or by national boundaries. Inquiry was the next step, and many were thus led to the Church.

Among the many other factors that have played an important part in attracting so many Koreans to the Catholic Church, the celibacy of the Catholic clergy has a special prominence. The Korean people, like most Orientals, regard chastity as a part of sanctity. Also, they realize the sacrifice entailed in the vow of chastity since the extending of the family name to the next generation is the traditional privilege and great desire of every male Korean. Therefore, they can and do admire and esteem those who have given up wives and families of their own to spread the Catholic Church in Korea. Such a church, they rightly conclude, must certainly be worthwhile.

Again, there is the important fact that while Korea was still under the U.S. military government, the Vatican appointed Bishop Byrne of Maryknoll as the first Apostolic Delegate to Korea. This was an implied recognition of Korea as a sovereign state; and the fact that such an important world-wide organization as the Catholic Church should be the first to take such a step gave a tremendous boost to national pride. Thus the prestige of the Church has been very high from the very first days of the new republic.

Catholic Relief and the Legion of Mary

Another factor which has very prominently put the Catholic Church on the map has been the distribution of relief supplies under the auspices of the Catholic Relief Services, N.C.W.C. Through this distribution thousands came to appreciate the fact that the Catholic Church was really interested in their welfare—both spiritual and temporal; and the fact that there were no strings attached to the distribution of

these supplies also served to create much good will towards the Church.

The efforts of individual converts also must be listed as a cause of the conversion of many. In spite of his pagan surroundings the newly baptized Korean is not at all bashful about professing his new-found faith. On the contrary, he preaches it to anyone who will listen; and his great desire is to have his family and friends share the happiness and peace that he himself has found.

Last of all, but certainly not least, we must mention the work of the Legion of Mary—a form of Catholic action which seems especially suited to the apostolic-minded Korean. The Legion was introduced into Korea only as late as 1954, but since then the missioners have come to lean heavily upon their Legionaries. In the Vicariate of Kwangju, for example, there are at present 1 Senatus, 6 Curiae, 85 Praesidia and 1,301 active members of the Legion of Mary. There can be no doubt that the increase of 14,333 Catholics during the past year is due in large part to the efforts of the Legion. It has been remarked that in areas where the Legion is most active, the number of converts is greatest.

Desperate Need for Priests

The great need in Korea at the moment is for more priests and religious. At the present time the opportunities for the spread of the Church in Korea are almost without limit. There is no priest in a parish in Korea who gets less than 100 converts a year, the normal being at least 200; indeed, some have 700, and a few over 1,000 a year.

Nearly any place a parish is set up, similar results will be realized. Today in the eight Vicariates in South Korea (four under native and four under foreign Bishops) there are only 232 Korean priests and 176 foreign priests. Among this number are included Seminary professors, the ill, and those in administrative positions; but including them the average number of converts per priest averaged 142!

In many instances, 100 or 200 people from a single village have written to a priest to open the Catholic Church in their village because the undersigned wish to become Catholics. In one such case the reasoning was such:

"Dear Father: In our village we sit around in the evening and discuss many things. When the Communists came down, most of us lost everything. Some of us even lost our children who were either taken by them or killed. We are finding it harder and harder to make a living, and we feel we have nothing to look forward to in this life. Therefore we want to have the consolation of looking forward to happiness in the future life. Will you kindly establish the Catholic Church in our village so that we can learn how to attain this future life."

In spite of the fact that Korea is a very successful mission field today, very few religious communities seem to be interested in sending missioners out here. It is hard to know the reasons.

One of them is probably due to the fact that Korea has had very poor propaganda. Many G.I.s who have served their time here have returned home with very little good to say

about the country—partly because they make an unfair comparison with Japan which materially is so much ahead of Korea, and partly because they have as a rule come into contact with only the lowest type of Korean.

The missioner in Korea deals with a completely different type of person. He finds the average Korean to be kind, generous, friendly and basically honest. There is, for example, absolutely no insecurity travelling around the country anytime of the day or night. If the missioner runs into a ditch with his Jeep, the whole village will come to help him out and then want to have a celebration afterwards.

Also, some may feel that the country is too unstable with the Communists just over the hill, so to speak, in North Korea. Certainly the missioners here feel no insecurity for this reason. They are convinced that in case of a world conflagration Korea would be no more dangerous than any other place.

Promise of Continued Success

Furthermore, Korea is not a difficult mission. Transportation is fairly good. There is absolute freedom o religion in the country, and missioner receive every encouragment from th government. Nor is it an expensiv mission for building or supportin personnel. There is hardly any coun try, mission or otherwise, where th people make such great personal sacri fices to support the Church in so fa as they possibly can.

The whole point is that here an now tens of thousands of convert could be made yearly if only ther were enough priests and religious. I is a pity to be passing up this oppor tunity as we know it will not endu forever.

"Pray therefore the Lord of th harvest to send laborers into His har vest." Surely He who has watere this harvest with such abundant grace will not refuse the laborers to gathe it in. With God's help we can, then look forward to the day when the Su of Justice will rise upon Korea, th Land of the Morning Calm—to th day when Korea, as a nation, will b a glorious member of the Mystica Body of Christ.

"... In those territories which the Apositolic See has entrusted to your zea to be won for Christ Our Lord, it sometimes happens, since they are ofte very extensive, that the number of missioners each of you has from his ow religious Institute is far less than what is needed. In similar circumstances even in fully established dioceses, additional priests, Brothers, and Sisters fro different religious families come in and help the Bishop. So too, in the mis sions, do not hesitate to summon to your aid as your co-workers missioner who are not of your own religious family, whether they be priests or belon to lay Institutes. They can be called in to help in spreading the faith, t educate the native youth and to engage in other missionary activities."

— Pope Pius XI, RERUM ECCLESIAE. February 28th, 1926.

The liturgical requirements of the missionary Church in Africa are similar to those in the Far East —

A LITURGY FOR THE PEOPLE

— By Rev. Andre Seumois —

IN the November issue of *Mission Bulletin* in an article entitled *A Living Liturgy* we described the special questionnaire on liturgical renewal sent to all Ordinaries in Africa. In this article we propose to summarize the replies of these Ordinaries with regard to the delicate question of the use of vernacular in liturgy.

Guided by rigorous discretion our inquiry on the liturgical desiderata of the Ordinaries of Africa gave rise to considerable interest. By the end of May 1958 more than thirty Ordinaries had answered the detailed questionnaire. It is well known that all the Bishops in Africa have a busy day and there are many excuses that might have been alleged for failing to answer such a long list of questions. Thus it can be concluded that the remarkable number of answers is a sign that the problem of liturgical adaptation is looked upon as one of urgency in the missions.

In the margin of their replies, several Ordinaries expressed their opinion on the opportunities of the inquiry. From the Union of Central Africa came the plea: "In hope for prompt success in this matter which is of high interest for the Missions." And from Tanganyika: "We ask you to go ahead. We are 100 per cent behind you . . . . to Africanize things as soon and as much as possible. We think the whole question is urgent, and we are glad that the Roman Conference of Africa Missions is really doing something about it." A Bishop of the Belgian Congo expressed the hope: "That all of these proposals might be realized."

Inquiry Spreads to Asia

As a matter of fact our study-inquiry went beyond the borders of Africa, as it became privately known to missioners of Asia and Australia. From China, Indonesia, and India we received messages of gratitude and encouragement.

In general, in both written and oral answers to the inquiry, there is a marked propensity toward the use of the native indigenous language in the liturgy. Each of the fifteen questions on the subject of the vernacular was underlined with special insistence by several Bishops and Ordinaries of Africa, especially concerning the nuptial blessing during Mass, the liturgy of the dead, the Epistle and Gospel of both low and high Masses, the liturgy of confirmation (more than a third of the written replies underlined the particular importance of these various points), as well as for the more common blessings, the lessons and chants of Holy Week, the psalms and common prayers, and the exorcisms of Baptism.

On the contrary, six answers indicate a doctrinal reserve on the questions of employing the native language with the anointings and sacramental formulae (the 6th point of the inquiry). Four responses reflected a similar discretion concerning the use of the vernacular in the impetrative or laudatory parts sung during Mass by the priest (11th point), and two expressed the same reserve for the use of vernacular during low Mass, except the canon (13th point).

No reasons were given however so, it is impossible for us to judge the real value of these reservations which are presented as having doctrinal importance.

Reservations made from the point of view of practicality or opportunity were more numerous. This is to be expected, of course. However, none of the fifteen points of the inquiry concerning the use of the vernacular registered a total above six. This indicates that the reservations from practical considerations are rather exceptional. This caution did not apply to all of the fifteen points under inquiry: There was no objection at all to the use of the vernacular in the Liturgy of the Dead (first point), the ordinary blessings (5th point), or the Liturgy of the Word (12th point).

The reasons given for the caution advised from practical considerations were as follows:

1—Because of the great number of dialects in some regions, it will be impossible to make all the necessary translations; and if only one language is chosen, this will be to the prejudice of all others. Difficulties will follow from the fact that each linguistic group will desire to have its own language used.

2—The languages are still not fully composed and the manner of writing them is not sufficiently determined, hence there will be difficulty in making suitable translations of the liturgical texts. Moreover, at times the missioner of the region does not have a sufficient mastery of the native dialect, nor the time to apply himself to such a work since his time must be devoted to the daily task of administering his Mission schools.

3—In the urban milieu, the difficulties arise from the fact that the African faithful are for the most part "little evolués" who speak the European language more or less well and despise their own dialect and also from the fact that the use of various languages in the liturgy will occasion distinct religious services which would seem to favor the Color bar.

4—The people are already in the habit of chanting sung Mass in Latin and it would be difficult to make a change in this.

Whatever the value of this fourth reason, which comes from Angola, it is certain that the first three reasons are well taken. We have noted this in presenting the memorandum of our questions. We must, however, be careful not to exaggerate their importance, to generalize, or even to believe that these difficulties will not diminish, in the future.

Reservations Voiced

These reasons apply to the language to be used in preaching at religious ceremonies, as well as to the language eventually adopted for the same liturgical functions; for the same people are involved in either case. We must find a solution, at least temporarily

for the use of the vernacular in preaching, and the same solution might be applied without any special supplementary difficulties to the question of liturgical functions.

From now on, it is possible to consider a wide use of the vernacular in the liturgy. Contacts between regions and linguistic groups are becoming more frequent with social progress, and these will inevitably bring a particular language to the fore as the vehicle of expression for a rather vast territory. This process of linguistic unification is often favored and strengthened by civil administrations, and even before this is actually realized, missioners can not only foresee the non-important languages but also determine the language, which is most likely to exist in a given region.

In some areas, it is also possible that the native languages will disappear in favor of some European language, while the local cultural situation of the natives becomes one of an ethnic minority, a minority which must be evaluated not merely in terms of numbers. In this matter, particularly we must be convinced that there is an African culture in Africa and that it has a right to grow and develop along native lines. Such development, in any case, will sooner or later follow in a natural way, fitting into social and technical progress as well as the supra-tribal cadres of a modern national maturity.

The pro-western current of the past century will not always exist in Africa, and indeed a break has been made in many places since World War II. In recent faculties allowing the use of a European language in Africa for the Ritual, Propaganda is precise in saying that this language is to be reserved exclusively to Europeans, as can be noted in the text communicated to the Ordinaries of the Belgian Congo and Ruanda-Urundi in 1957: "Propaganda, after having examined the petition carefully, grants the faculty concerning the first note (i.e., the use of French or Flemish in the administration of Baptism and in the other prayers of the Ritual), provided translations previously approved by the Holy See are used, and provided that it will be reserved exclusively for Europeans."

This signifies that we must be careful in favoring a process of de-Africanization among African populations, even those of the great de-tribalized centers where European influence seems to be destined to westernize the entire cultural and social movement.

We can illustrate this. An Ordinary of Ghana writes: "There has been a great task of uniformization . . . . which will make use of the native language in liturgy easier; this will be possible little by little." From the Union of Central Africa an Ordinary says that we can without major difficulties envisage a good liturgical use of the vernacular in all the stations where the people speak the same language; and where this is not yet verified, one can already, begin to use the vernacular in the administration of the sacraments, since the faithful involved are rather restricted in numsupra-tribal cadres of a modern national maturity.

In the Ritual

The responses to the inquiry, which we completed with information from other sources, show that many ecclesiastical jurisdictions in Africa have already received the faculty to use the

vernacular in part of the Ritual. Entire territories like Belgian Africa (1951) and Tanganyika (1956) have received this authorization, and various Ordinaries, more or less everywhere, have obtained it for their proper territories. All South Africa is actively engaged in putting the last touches to the translation of the Ritual.

The Liturgy of the Dead (1st point) which is given only in Latin in the ritual approved for France, is almost completely translated in the German Ritual. The missions can all take advantage of the German Ritual for their translation into African languages. Certain African districts believe that they should take as a model some other western ritual which has formally requested and procured (e.g., Fort Roseberry in 1955) the right to follow the German Ritual for Funerals. It seems to us that such permission is not necessary, for while Propaganda gives the faculty to translate the ritual into a native language, it has in view a translation on the model of the German one, without, however, prescribing it.

In fact, in a document of 1948 (prot. 2363/48) in which Propaganda gives new instructions to Nuncios and Apostolic Delegates on the subject of the translation of the ritual (in which it expressly states that it is no longer necessary to send translations to Rome for approval, but that such approval should be given by a commission of competent priests who should be named by each Apostolic Delegate) the German ritual is expressly mentioned as a model. The content of this instruction was published by the Internuncio to India in the first pages of the Hindu Ritual: *Rituale parvum ad usum Diocesium Hindicas linguae.* (Sat-Prachar Press, Indore 1950).

The Liturgy of Marriage (2nd point), according to approved vernacular rituals, may be celebrated for the most part in the native language, even for the celebration of the sacrament and the nuptial blessing outside of Mass. If the German Ritual is followed, one may use the vernacular for the more appropriate "formula" which replaces the "Ego conjungo vos. . .", and also for the new prayers that are added. We note the Indult given to Kabgayi on February 22, 1957, allowing the native language to be used for the Solemn Nuptial blessing.

The psalms and opening prayers of Baptism for adults (4th point) are in the vernacular language in the ritual of Tanganyika which is based on the German Ritual. On the subject of group baptism of adults, some have asked for and obtained the faculty to use the native language of the *Ordo Baptismi Adultorum ad mentem rituali romani Missionum necessitatibus accomodatus* published by Propaganda in 1955 with the short form for the administration of baptism to a group of adults, thus Fort Roseberry (1955) and Kigoma (1956).

Concerning ordinary blessings in native language (5th point) we learn that a para-liturgical movement is winning favor: certain missioners compose a native text adapted to the circumstances to introduce the rite of blessing. In the strictly liturgical order certain Ordinaries (Union of Central Africa and Tanganyika for example), speak of various faculties received; among others, the permission to use the vernacular for the *Benedictio mulieris praegnantis in periculo partus, Benedictio mulieris post par*

tum, Benedictio Infantis, Benedictio mulieris post partum infante jam mortuo, Benedictio apostolica cum indulgencia plenaria in articulo mortis, Benedictio puerorum, Benedictio Domus, Benedictio semenum.

On the subject of anointings (6th point) an indult of December 13, 1957 accords the Diocese of Laghouat the right to use the vernacular for two anointings in Baptism.

As to the use of the native language in the Liturgy of Confirmation (7th point) a Vicar Apostolic of the Belgian Congo considers it as permissible basing his opinion, on the one hand upon the fact that the rite of confirmation is beginning to be incorporated into recent rituals and, on the other hand upon the text according to which the Apostolic Delegates communicated and promulgated the faculty: "to translate and employ the ritual in native languages. The formulae, exorcisms, anointings and, in the sacramentals that constitute the essence, must be preserved and pronounced in Latin" (September 15, 1951; cf., *Revue du Clergé Africain*, 1956, p.347).

This text would also permit the use of native language in the psalms and initial prayers of Adult Baptisms, and in all the common blessings. At any rate, the permission to pronounce the words of the Sacrament of Confirmation in the vernacular, beginning with "Confirma hoc" was asked for and obtained (December 13, 1957) by the Bishop of Laghouat; and this was not an innovation, for the Hindi ritual promulgated for India in 1950 already had the vernacular from the words "Confirma hoc" in the rite of administering Confirmation by a simple priest (the last blessing).

More Stress on Confirmation

A Bishop of South Africa is of the opinion that Confirmation should be stressed far more, and he proposes a special Confirmation Mass with these suggestions: Introit, prayer, lesson to be taken from the Vigil of the Pentecost; Gradual and Tract from the Votive Mass of the Holy Ghost. During this first part of the Mass a renewal of Baptismal vows should be made by the Confirmandi. The sequence is that of Pentecost; Gospel taken either from the Vigil or the feast of Pentecost, followed immediately by a sermon. After this, Confirmation is administered: Offertory; "Confirma hoc," with "Gloria Patri." During the Offertory the Confirmati in procession approach the Bishop and offer him a candle. Secret, Preface, Communicantes, Hanc igitur, Communion, Post-communion are taken from Pentecost. After the Placeat are the final confirmation prayers: "Ostende nobis. . .", oratio: "Deus, qui Apostolis. . .," "ecce sic. . ." followed by Benediction. A generous use of the vernacular, this Bishop adds, will make this ceremony more impressive and unforgettable.

We add, on our part, that the procession for those confirmed (which was in the Question) could easily adopt one or other element (while Christianizing them) of the Ritual ceremony of the tribal initiation, since the Sacrament of Confirmation, which marks the official entry of the newly baptized into the social life of the Militant Church, has exactly the same meaning in the Christian Order as does the ceremony of initiation in clan life.

This is the occasion to stress also that the preparation for Confirmation could

without inconvenience be made with more sustained intensity, as a true preparation for their future social role in the Church. There should be an appropriate training in the lay apostolate and mission-work; the social aspects of Dogma, moral and of Christian spirituality; the social doctrine of the Church; and the preparation for marriage. All of these could be brought out according to the age and circumstances of the group. Some weeks set aside for such an intensive training might prove more profitable than a long catechumenate or even more useful than long years devoted to teaching profane branches in the schools and colleges inaugurated at great expense by missioners.

Mass and the Office of Holy Week

The dioceses in Africa that already enjoy the privilege "missae cantatae cum populi cantu in lingua vernacula" (8th point) are numerous. We cannot give an exhaustive list here but we know that in 1954 Fort Jameson and Ouagadougou; Leribe, Maseru, Kondougou; the territories of Mwanza, Fort Roseberry in 1955, Kasama in 1956; and in 1957 Kabgayi, Bethlehem, Karema as well as all the territories of the Apostolic Delegations, received permission to sing in the vernacular the common sung Mass. Propaganda sent this response as it was communicated by the Apsotolic Delegation of Leopoldville:

"With regard to the second faculty, this Sacred Congregation having received opportune instructions from the Holy Office, grants the use of the vernacular language for those parts that are sung by the people (Kyrie, Gloria, Credo, Sanctus, Agnus Dei), with the following limitations; a) that Pontifical Masses be excluded from this privilege, also solemn chanted Masses with deacon and subdeacon, and sung Masses, even without ministers, that are celebrated in Seminaries; and b) the parts of the ordinary of the Mass for which permission to use the native language is granted should not be translated literally from the liturgical text but paraphrased."

This last whatever be its value cannot but facilitate the work of translation and it leaves the way open for good adaptations according to places and peoples.

A Bishop of British East Africa assures us of his complete approval of the 8th point as follows: "Very definitely, yes. Some experiments have proven how popular and how devotional this can be." A Bishop of the Belgian Congo wrote "I notice that if we sing the Kyrie, Gloria, Credo, Sanctus, Agnus Dei, in Latin on some Sunday and in the vernacular on another, the Christians then understand and sing with more conviction and devotion. . . . Splendid results!"

In may be of interest here to give the reasons written by one Bishop of Africa, in favor of the faculty. "a) The faithful do not understand Latin and mispronounce it in an unedifying manner, so much so that these chants instead of bringing them edification involve deception for them. b) The native range does not correspond to that of the Gregorian melodies. c) Prayers that are incomprehensible to them are liable to be interpreted as magic formulae. d) The active participation in religious functions, as necessary for their souls and so proper to their religio-psychological tendencies is made impossible through the use of Latin. e) Their religious sentimen

cannot be expressed outside of their native language, elements of expression, and the rhythmic chant according to their musical traditions. f) If Christian religious functions are almost completely unassimilated, their religious sense will naturally express itself by a return to pagan religious practices."

Apropos of point nine of the inquiry (other chants by the people in the native language, besides the common), we note an authorization received from Karema to chant these. However, a specific permission for this is not required, for if it is prescribed to sing the proper (Introit, etc.) in Latin during sung "popular" Masses (with Kyrie, Gloria, etc. in vernacular,) it is also permitted to sing occasionally in the native language hymns that are independent of the liturgical text of the Mass, and variable parts of the Mass provided the translation is not slavish, but rather a paraphrase of the Latin.

With regard to sung Mass in the vernacular, many replies expressed some doubt on the subject of Gregorian Chant. Such remarks are not new. It will suffice to recall what was said in the previous circular, namely, the melodies to be used in sacred functions depend entirely upon the Ordinary. Of course, Gregorian has won a privileged place in the Latin Church where it continues to be recommended especially in the regions in the west; and it should be recognized that it is in itself a chant of lofty religious inspiration, if well executed. But it is precisely good execution that becomes more and more impracticable in the common parish, especially a rural one, and the difficulties in most missions in this respect are well nigh insurmountable.

We wrote not long ago concerning this subject: "If Gregorian really wishes to live again and become something more than a splendid piece of art treasure, it seems to us that it should recognize various adaptations according to the religious musical genius of diverse ethnic groups, and serve merely as a free theme of inspiration. This will permit it to preserve its own stamp and to distinguish it from popular chants and from learned polyphony, and to incorporate it vitally into the community cult of the Churches. Thanks to its flexibility, the contact of traditional liturgical chants with the living soul of various versions, will breathe the indispensable vital air of authentic community prayer."

We may add here that the encyclical *Musicae sacrae disciplinae* permits the use of the native musical instruments during religious services: "Besides the organ there are other instruments that may be employed with efficacy to aid in arriving at the high aim of sacred music, on condition that they offer nothing profane, gaudy or disturbing as this would not fit in with the sacred rite or the gravity of the place." (AAS 1956, p. 19).

Readings in the Vernacular

The authorization for the celebrant or the ministers to read in the vernacular, the Epistle and the Gospel, in sung Mass (point 10) or in low Mass point 12), was granted to Mwanza and Maswa on June 1, 1954, and to Fort Jameson on June 19, 1954 (without the obligation of reading the text previously in Latin.) We have been assured that this same privilege was recently granted to an important ecclesiastical province of Asia, in

answer to a petition accompanied by a short series of excellent reasons. An ordinary of the Belgian Congo observes that such a privilege would not be of much use if the celebrant or the ministers are not allowed to face the people while giving the Epistle or the Gospel; in the native language. This allows us to note that the Asian Province of which we spoke, when it presented its petition, added this clause: *"versus populum lingua vernacula legere possit."*

One might ask if it is necessary to have a special authorization, since the celebrant or the minister can face the people as they read the Epistle and Gospel immediately after reading them in Latin: the Council of the Trent not only allows, but insists upon this being done, without however speaking explicitly of the Epistle and Gospel. The special authorization would be required only for a dispensation from the previous reading in Latin.

With regard to the use of the vernacular in the Office of Holy week (points 14 and 15), certain faculties have been asked from Africa but without the desired result, at least up to this time. An Ordinary of South Africa believes that it will be very difficult to translate the "Exultet" into a native language. That is true even as regards a translation into a western language, if we stick to a literal translation. The difficulty will be minimized if there is simply a question—as should be the case—of paraphrasing this text in a free translation permitting a broad adaptation of the text while following the theme developed. Certain experiments that have been made, show that it is possible to set the Holy Week texts in the vernacular, even with Gregorian music. A Vicar Apostolic of Belgian Congo writes: "Many Gregorian hymns, for example those of Holy Week, can be put into vernacular and sung beautifully. We have tried it and it was very conclusive."

Without contesting in any way the legitimacy of private petitions of the faithful, it would be fitting to recall to them the primordial intentions indissolubly bound to the act of the Eucharistic sacrifice itself, inscribed furthermore in the Canon of the Mass of the Latin rite: "In primis . . . pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum".

These highest perspectives will be better understood, however, if one keeps in mind that, according to the teaching of Our Encyclical Mediator Dei every Mass celebrated is essentially an action of the Church, since "the minister of the altar represents Christ offering, as the Head (of the Mystical Body) in the name of all its members". It is therefore the whole Church which through Christ presents the holy offering "pro totius mundi salute" to the Father. How therefore should not the prayer of the faithful be raised in union with that of the Pope, the Bishops and the entire Church, to implore from God a new pouring out of the Holy Spirit, thanks to Whom "profusis gaudiis totus in orbe terrarum mundus exsultat"?

— *FIDEI DONUM*

Christian doctrine is not a mere set of truths to be learned, but our guide to a life directed solely towards God —

CATECHESIS AND RELIGIOUS EDUCATION

— By Rev. Joseph A. Jungmann —

IN consonance with the manner of conception and with the forms of expression which we have inherited from former centuries, the task of the catechist has often been characterized as religous instruction. This is warranted by the nature of catechesis as an instruction given in school. Through such a concept religious knowledge obtrudes itself into the foreground.

When catechesis was first given to children, knowledge, since it was knowledge of doctrinal differences, possessed a special importance all its own and could without harm continue to hold sway as long as religious education in other respects was sufficiently provided for through other channels. Considered, however, in its essence catechesis cannot be restricted solely to religious instruction, to doctrine, to something that must simply be known.

Well-Rounded Christian Life

Christian doctrine can never be an end in itself; it must direct us to God. Knowledge is necessary, but it is a knowledge of that way, which we must traverse. Catechesis must be religious-moral direction; it must be a part of the pastoral care of souls. The life of grace as a seed which is implanted in the soul of the child at Baptism must ultimately unfold into a well-rounded Christian life. The power of the faith, the *virtus infusa fidei* must be channeled into action; it must be fostered into a believing acceptance of the divine message of "good news." From faith, hope must spring up, and from hope, love, the wholehearted and ardent conversation with God, the Supreme Good.

With this as basis, we must acquire through the moral virtues the correct attitude towards all earthly things. The goal of every individual catechesis as a consequence, should not be a dogma, or a bit of knowledge, but a religious or moral attitude; a conviction, a resolution, a holy resolve. This objective may sometimes be also a sentiment, a joy vis à vis God's might and God's ways, a prayer, a hymn, in any case not simply knowledge.

In most cases, religion periods which treat each time, only a fragmentary theme of the catechesis will achieve their purpose and will train the child. But from time to time, especially on the occasion of the great feasts of the liturgical year, certain maximum objectives can be attained, perhaps during a religious assembly in which the children forget for a time the task of learning which is otherwise incumbent in them. The world of belief which up to that moment had seemed inaccessible to them now suddenly appears in all its elevating and sanctifying beauty.

There plainly exists "a tension" between the ideal of religious education and the task of catechetical instruction which has already been mentioned and which is inseparable from the task of the catechesis. How can we reconcile these seemingly unreasonable demands?

This reconciliation is posited by the fact that according to the science of education formulated by Aristotle and handed down by Willmann, teaching represents the most essential part in cultivation of those natural dispositions which in the child as well as in every human being, "demand" a more complete development. Through the regulations of the child's deportment by means of discipline and by training it to acquire habits, it can be brought to observe the law externally and to integrate himself into the existent order. Through the instruction by which his mind is prepared to grasp the idea of law, he can be brought to assimulate it and to conform his interior life to it.

Introduction to the World of Faith

As a teacher, the catechist must always bear in mind that his task is not simply to imprint upon the minds of the children some great impression or connection with one another. He must rather introduce the children to the supernatural world of faith in such a way that the momentous thoughts that are embraced by it become those ideals by which they can orient themselves and by which they can be guided on life's highway. These ideals evolve into powerful virtues which will propel them along the ways of Christian living. These principles require, however, complementary explanations.

We should point out, especially in the early grades of elementary school that catechesis cannot educate the child by means of a memorization and explanation of the truths themselves, but rather by training them to acquire habits and by imposing on it external discipline. Reason will not fail to support the acts of authority and this is even more true as the years go by. Does this mean that then we cannot achieve anything lasting, anything essential in education by means of instructions alone?

Granting this to be true, our efforts are not entirely without fruit for whatever we accomplish during these years of elementary school, will serve as a preparation and foundation for later life. Later, when the young man or young woman has completed the change from the exterior to an interior life, he will find himself in the presence of an inner world complete in all its essentials, or, at least he will see its constituent elements so that he will only need a few more suggestions to be put into contact with the new psychological situation in which he now finds himself. In any event, in childhood the atmosphere of joy, which the catechesis creates, exercises its beneficent influence by utilizing to the full, as it should, its fundamental character as the tidings of "good news."

The concept of religious instruction as an orientation to the environment which should lead to God, offers still another advantage: it permits us to assign precisely its relationship to the secular branches, because for these as well as for religion the same basic notions hold true. While the religious period gives us access to the most sublime sphere of reality, secular

subjects introduce us to the other realms. In this we should realize how the many points of contact between the two sectors of instructions could make us appreciate how the two combine to give us one supreme world of spiritual values. It should be the task of the school to impart to the child a concept of this world which finds its greatest clarity in religion, a concept which reaches its culmination and unfolds its blessings during the years of adolescence.

Catechetics and Theology

The question that is broached next is: how can we distinguish this apostolic and educative perspective in the teaching of religion from that instruction in which religious truths are imparted solely for their own sake? In the last analysis it is a problem which centers on the relationship between a message of faith, and theology. In theology, revealed doctrine is taught primarily from the standpoint of truth, without consideration to its value for life. Theology determines what is contained in revelation, and what can be deduced from it by means of logical reasoning. The results are compared with the knowledge acquired by the light of unaided reason, obscurities are dispelled, apparent contradictions are resolved. As a consequence, the periphery of revealed truths constitutes the privileged field of theological speculation.

In the preaching of the word of God, and consequently also in catechesis, we treat, it is true, of the same revealed doctrine, but insofar as it includes and offers the treasures of the kingdom of God, and insofar as it is a doctrine of salvation. This preaching, as a consequence, is concerned not with the "fringe" questions or the "frontiers" of revelations but with the very core of Christian truth.

From those materials which theology has assayed as durable, we must now build the house in which we will live, or better, the road upon which we must travel. Christianity must therefore, as a commission entrusted to his first ambassadors by our Savior, be preached as "good news" of great joy. The basic facts of salvation must stand in the foreground: Christ as the apex of the divine economy of salvation, as the Redeemer and Dispense of grace, living and continuing His mission in His Church and in His sacraments. In the sphere of moral law, the principles of Christian conduct must be presented as the generous response of man to God's merciful love.

In résumé we may broach Christian doctrine under three different aspects.

1. In an outward form that is both religious and practical: In religious life with its set expressions which are derived from usage and tradition, especially in the Church's liturgy.

2. In its historical form: As the history of redemption which is offered us in a special way in the Bible History.

3. In its systematic form: As a structure of dogmas, which are arranged logically into a system which is presented to us in the catechism. It is according to this division that catechetical matter was considered and evaluated in ancient Christian catechesis. This is evident, in the threefold teaching of the Christian mysteries in the Roman regulations regarding the catechumenate: The Lord's Prayer, the Gospels and the Creed.

Proper participation in divine worship is the ultimate goal toward which all religious instruction should aspire —

Catechetical Approach to Mission Liturgy

— By Rev. Johannes Hofinger —

ONE of the characteristics of those lands which have taken the lead in the catechetical and liturgical renewals is an intensive and fruitful cooperation between these respective fields. It is especially noteworthy that on the catechetical side, the liturgy has been taken seriously and used thoroughly and is not merely considered a useful instrument in Christian training and catechetics. Fortunately, there is no temptation to assign to the liturgy an important but only instrumental role in the process of Christian training. It is becoming more and more the accustomed practice to see in the proper personal assistance at the holy mysteries the very high water mark of the Christian life to which all Christian instruction and training should tend.

Yet in this respect, there is a certain danger which could arise for the mission countries. In order to convince the missioners, of the missionary importance of the liturgical renewal, there has been continued reference in recent years to the peculiar catechetical and educational value of a well ordered worship. However, we must beware lest this brings us to the conclusion that we should look upon worship primarily as a means of preaching the faith or providing religious training. In the formation of the mission liturgy, it will be necessary to insist upon the essential primacy of the worship itself over and above its catechetical value.

Instrumental Role of Religious Instruction

The religious instruction in the mission countries is unfortunately still too concerned with the "learning" of Christian doctrine. In most cases the learning of doctrine is confused with memorizing the catechism of a given country. Even where one doesn't rely solely on memorizing the catechism, quite often he falls prey to the intellectualizing of religious instruction. The religious instruction does not sufficiently prepare the catechumen for the Christian life, there is lacking that holy enthusiasm which one would like to see characterize the mission catechesis.

The danger of catechetical intellectualism is especially acute in those mission countries in which the mission schools are supported according to the so-called "English system", i.e. in relation to their scholastic achievements. This system, apart from its good aspects, can easily degenerate into dangerous intellectualism since in the examination only intellectual success is taken into consideration. For religious instruction, this system carries a double danger:

First, the danger of underrating instruction, in which the supporting government is not too interested, if indeed, at all. Thus there arises the tendency to assign the best teachers to subjects which are considered more important by the government officials, and to assign the religious instruction to teachers who are only slightly acquainted with their task. Second, there is the danger of over emphasizing the intellectual element. The intellectualism which is prevalent in the other courses unfortunately prevails in the religious instruction classes as well, and has a much more harmful effect than in the other subjects which by their very nature do not provide the real training and character formation which religious instruction seeks to impart.

To avoid these dangers we must view and present Christian religious instruction, wholly as "an aid to believing." It is obvious that the faith with which our work deals means not only an assent of the understanding of the word of God but also that full living faith which alone is the answer of man to God's loving invitations (and at the same time the only goal of our preaching), i.e. the complete and grateful, "yes", of the whole man to the call of God, which men receive through our religious instruction.

It is also through our instruction that man may be brought close to God in order to heed that call. It is perhaps worth mentioning at this point that such a faith is by its very nature bent on the service of God. It is the fundamental acknowledgment of God's divine right; it means preparedness for His service and essentially includes every act in which the service of the true God finds expression.

Mere knowledge of the truths of the faith does not further missionary endeavor, indeed it often proves more a hindrance than a help. How often does it happen in the missions that pagan students who attend our religion classes make their best marks on religion exams and yet are in no way affected by the Christian religion ! Even when their parents give them full permission to become Catholics, they feel no desire to do so. The religious instruction indeed gives them religious knowledge but it doesn't lead them to the faith !

When the catechetical lesson is seen as an instrument of a living faith, that is, a concentrated effort to live a truely Christian life which is based *on* the faith and which lives *in* it, then we have in principle the basic instrumental role of the catechetical apostolate with respect to the liturgy. This principle is particularly useful in orientating our preaching to the worship of the Church.

A Sacramental Way of Life

Striving for a Christian life means essentially more than the striving for a life which corresponds to the postulates of natural morality. It means in the first place the foundation and development of that divine life which the Lord brought to us from heaven. It is His own life in which He lets us participate as His members. This life is given to us, particularly, through the sacraments. Our religious instruction must proclaim our new life in Christ; it must effectively and with understanding lead to the chief source of this life, i.e. to the sacramental life of the Church. Our

instruction must show how partaking of the life of Christ means leading a different kind of life through which we daily let ourselves be formed by that which we receive in the sacraments. In this light, our catechetical mission means essentially more than an exhortation for frequent and fruitful reception of the sacraments. It seeks rather to found a sacramental way of life and to develop it more and more.

Still more meaningful will be the essentially instrumental role of our preaching with respect to the liturgy, if we see the dominant place of the sacrifice of the Church in the Christian's life. In Baptism we die both to sin and ourselves in order to live only in Christ for God. The new life which is ours in Christ demands of us a way of life completely ordered to God. Indeed, our whole life must be so filled with Christ and His spirit as to result in constant worship of the Father.

This worship of the Christian life need not be confined to individual services in Church in which we from time to time personally take part. But according to Catholic teaching, we reach our highest act of worship in this life at the Eucharistic Sacrifice. More than in any other religious act of our earthly life we are taken into the worship of Christ and empowered, through Him, with Him, and in Him to offer the heavenly Father our loving and thankful homage. In this light, the effective orientation towards the sacrifice of the Church seems rightly to be the crowning of all our catechetical efforts at home as well as in the missions. This of course does not mean that we are claiming that the catechetical apostolate should concern itself solely with an unfounded and unnecessary concentration of eucharistic piety.

Our preaching must do more than lead to the altar. The Christian life did not create itself by taking part in the eucharistic sacrifice, but it does reach its high point there and it should be considered as worship which begins at the altar and is actually lived as such. And that, too, should become perfectly clear through our presentation. The decisive factor which fills the church for Mass is not some *historical fascination* but rather an effective endeavor to express outwardly, and especially inwardly, the active carrying out of the sacrifice of Christ. Our Lord instituted the Mass not only to renew His sacrifice in our midst, but also to include His Bride, the Church, in His sacrifice; to give her an active part in it, in other words, to continue and to carry out His Sacrifice in His members. This intention of Our Lord can only then be accomplished when Christians not only "attend" Holy Mass with devotion, but insofar as it is possible actively assist in the Sacrifice of their Head. Just as His life was one uninterrupted service of worship, which reached its pinnacle on Calvary, so should the life of His members also become a service of worship which reaches its pinnacle in the personal co-offering of His Sacrifice of Redemption.

We shall arrive at the same result —if we consider the preaching of our faith in the sense of an expression of Christ Himself, "the good news of the Kingdom of God"; or with Paul as the progressive initiation into the Mystery of Christ. From this we see clearly that there is here no question

of a disjointed subjective construction of our message. The correct instruction in the worship of the Church is itself the end and crown of our holy task as heralds of Christ.

The Good News of the Kingdom of God proclaims two things: a gift and a task. It goes without saying that we first preach the gift, how the power and love of the heavenly Father revealed itself to us in Christ. The heavenly fullness which Christ brought us from the Father is ours to partake of only in proportion to the extent to which we, together with Christ, subject ourselves to His rule and through Christ offer our life as children of God in complete homage. This homage means essentially more than an external cult and is brought about in the full offering of the heart in loving obedience to the will of the Father. In the life of our Lord, this obedience reached its highest moment when He was led to death on the cross. Is not our Lord's intention to continue this homage in us, His members, through our active participation in His Sacrifice and thus to lead us to the glory of His Father?

For the core of His Preaching, Paul uses the striking expression Mystery of Christ (Col. 1:27; 2:2; 4:3. Eph. 1:9ff; 3:8ff.). In the final analysis, His apostolic preaching is not concerned with the knowledge of this Mystery, but with our participation in it. This participation leads us first to Baptism, the Sacrament of Faith in which the newly baptized has renewed in himself the mystery of the death and resurrection of Christ. This demands from the new Christian a new manner of life (Romans 6:4). Further catechetical instruction has as its purpose, to form the life of Christ in His members. As St. Paul puts it, Christ must be formed in them (Gal. 4:19) and they must attain "to the mature measure of the fullness of Christ." (Eph. 4:13). Where in this life is there a more perfect participation in the Mystery of Christ than in Holy Mass at which we celebrate the death of the Lord "until He comes." (I Cor. 11:26).

Principles of Proper Formation

From what we have said, it should be clear that the liturgy and particularly the Eucharistic Sacrifice should not be considered as merely a highly valued means of religious instruction. And this applies to the missions even though pressing catechetical problems would seem to force us to use every conceivable opportunity for religious instruction. The greatest need in the world does not give us the right to change things around and to misinterpret their inner meanings and importance. And we may be sure that the liturgy would not gain from false interpretation, but would indeed lose in the long run.

For the proper formation of worship in the missions, the following fundamental principles seem evident:

1) The worship of the Church and especially Holy Mass is primarily worship and must be celebrated as such: a celebration at which the Christian community together with Christ in full consciousness of their dignity as children of God offer to the heavenly Father their grateful homage. We come to Mass primarily to do something, not to learn something. The more we concentrate on this holy action which we carry out, the more we will actually learn (learning by doing).

2) It often happens in the missions that for the participation of the people in the liturgy suitable texts have to be written. It would be a mistake to overload such texts with too much doctrine either out of a falsely understood catechetical notion or a possible reaction against some unhealthy popular piety of an earlier generation. The liturgy is noted for getting to the heart of Christian doctrine, and its prayers are characterized by their dogmatic content. But the Church knows where to draw the line and reckons with the fact that condensed dogma isn't the best prayer.

It would be equally unfortunate to adopt a school-like catechism with all sorts of technical terms for the liturgy. It is interesting how little the Church allowed her liturgy to be influenced by the scholastics even though they are so highly esteemed in other things. It should certainly be pointed out that the worship of the Church even in its catechetical parts exhibits real concentration in the same manner as does modern catechetics, but there is little system. Examples of how prayers can be composed for the missions may be found in *Worship: The Life the Missions,* pp. 56-66 and 140-155.

3) Even the Fore-Mass, which should certainly be used to greater advantage in the Missions than has been done until now, should never be considered as a mere catechetical creation. It, too, is primarily worship. It must be utilized in such a way that the very hearing of the word of God becomes worship in which the cult character of the Christian mentality finds pure and effective expression. The listening community must be filled with the living consciousness that they stand before God and that He speaks to them here and now.

At this point, the priest must recede to the background as much as possible and let God do the speaking. One thing that would help convey this impression would be to keep the "announcements" to a minimum, or better still to have them some other time. The sermon should never give the impression that it interrupts the service. It is itself a part of the liturgy and should deal as much as possible with the worship of the Christian faith and the sacrifice which we offer. This is certainly not the case, as was the practice in some places in China, where the sermon continued up to the consecration or even longer. This would of course only happen where there was more than one priest. Needless to say this is hardly in keeping with the principles of modern catechetics and its program for the liturgical celebration.

4) The Fore-Mass, in accordance with its primary end which is worship, should always end with prayer in those cases where it is conducted without the ensuing sacrifice. This is of special importance for the proper formation of Sunday services without a priest in mission lands. (cf. *Worship: The Life of the Missions,* pp. 125-145). This also applies to non-liturgical assemblies of the community which have a definite catechetical purpose such as the common recitation of the catechism which is done in some places. In order to make this old missionary custom fruitful, it should be less formalized so that the danger of thoughtless and inattentive recitation might be avoided. It should not be simply a meeting in Church to refresh our

memories with the catechism but should also include prayerful consideration of Christian doctrine. In order to accomplish this, an *Ave Maria* before and after is not sufficient.

5) The function of worship inherent in the Fore-Mass will be greatly enhanced by a deep religious awe for the Bible as the word of God and the use of lessons from Holy Scripture. The faithful must be made more conscious of the fact that the devoted hearing of the word of God which is filled with the Christian spirit is indeed real worship.

6) In our time when catechumens and unbelievers are permitted to attend our worship in its entirety, we must be careful to see that the entire liturgy remains clearly the worship of the believing community. It is not the task of the liturgy to convert unbelievers and to inform them about the Christian religion, but it would be of great advantage in mission countries if the Fore-Mass in the course of the year, even without any academic sort of system, were to include the important points of the faith so that a catechumen who had attended faithfully for the course of a year, would already have a good introduction to the Christian religion. It would not, of course, be sufficient for a preparation for Baptism, but complement a formal baptismal preparation course.

Primacy of Liturgy over Catechetics

With this warning against a basically unliturgical catechizing of mission worship, two things must be clear: First, the primacy of the liturgical over the catechetical element of Christian worship. This must be preserved even in the missions. Second, the fact that there are different degrees and forms of understanding, and in this respect, one cannot expect the same results from the liturgy that one gets from scholastic instruction, especially the older type, which stressed the conceptual, the systematic, and memorization.

But has anyone ever thought of adapting this school drill (which nowadays is being deemphasized) to the liturgy? The only question is this: Can we, basing our argument on the fact that there is here a question of a "mystery celebration," assign a worship to a people who don't understand its texts and therefore can barely, if at all, take part in what is going on?

Here we must carefully distinguish between the instructional service of the Word on the one hand and the actual "mystery celebration" on the other. We have strongly emphasized in this article that catechatical parts of the liturgy have their function as worship and for that reason they must be considered and celebrated as such. In order to do that, in the correct manner, we must make it perfectly clear in what this worship function of the catechetical parts consists. It consists in the faithful reception of the word of God and in an enthusiastic preparation for the approaching sacrifice. But can a lesson or reading which is not understood or only half understood really fulfill this purpose?

The worship function of the liturgical readings does not consist primarily in the music of a beautiful recitation, or, in precise elocution reading of the text, nor yet in the understanding of the priest, but rather in the

understanding of the people. Since the days of the apostles, the readings have been meant for the people to whom they are read. That the Church takes for granted a real understanding on the part of the people is clear from the careful selection of the readings themselves. When one reads to children the letters of their parents who are absent, one obviously does it in a language and manner which the children can understand. Letters to children are written in the language of children, and if that for some reason or other, should not be possible, then one translates the letters for the children or at least reads them in such a way that the children can understand them. One expects from them attentive and respectful listening and this in itself, is a sign of their devotion to their absent parents.

The catechetical parts of the Mass also take for granted their task as a preparation for what follows. The readings should present matter and thought which are suggestive of the prayer and sacrifice which is to follow. The lessons, precisely with respect to the approaching sacrifice, have the important task of introducing the people to "the great works of God" and so to prepare the people and equip them for the Sacrifice of the New Covenant. (cf. J.A. Jungmann, *The Eucharistic Prayer*, Collegeville (USA) 1956).

But one often hears the argument that if the Church really wanted the people to understand the readings, she would never have begun to read them in a strange tongue and to forbid by law their being read in any other way. That is certainly the case now in the Roman Rite. Yet the objection really doesn't mean much when one compares it with the objection that existed ten years ago against a far-reaching reform of the Easter liturgy: viz: if the Church really wanted the people to participate in the highest and greatest celebration of the Christian religion, she would long ago have brought out a new form for the service, and she hasn't done it. Therefore it is sufficient for the clergy to carry out the Easter liturgy as representative of the people instead of having the people do it themselves.

In this connection, it might be well to make reference here to two things. First, it is not one and the same thing to demand understanding on the part of the people and to demand the use of the mother tongue for the liturgical readings. The use of the vernacular by the priest for the readings is certainly the simplest and most obvious but certainly not the only way to facilitate the understanding of the people. Second, it may be that the Church in our times has special reasons of an extra-liturgical nature for retaining the Latin.

The reasons which our late Holy Father, Pope Pius XII gave in *Mediator Dei* for the generally far-reaching retention of Latin in the Roman Rite are certainly important: protection of Church unity in a period of national particularism, and the protection of dogmas in a time of religious subjectivism.

Somewhat different from the catechetical parts of the liturgy is the problem of the necessary understanding of the sacramental parts by the people. In this regard we might consider the action of the one administering sacrament, in this case at the pronouncing of the words of consecration. Here the decisive factor is doing

correctly as the tool of Christ that which confects the sacrament. The priest does not have to understand the meaning of each word. Certainly by understanding them, the *imitamini quod tractatis* is greatly enhanced. Yet everyone must concede that these sacramental words are not an instruction for the celebrant.

There are other prayers which do not work *ex opere operato*. They surround and develop the priestly action with sacerdotal prayer. In contrast to the essential words of consecration, these prayers are not required for validity but rather for the worthy fulfillment of the sacramental action. This fulfillment takes for granted the understanding of the texts, at least, as far as the priest is concerned. But we cannot expect the same understanding from the people.

Understanding Aids Participation

However, the history of the liturgy clearly indicates that even these texts were also intended to be understood by the people, and their full understanding assists the people to participate more actively in the liturgy of the Church. This is why the Church in our time is so anxious to have them understood and to arouse interest in them. There is no question that one can have a worthily conducted liturgy without each individual prayer being understood by the people. This applies especially to those parts of the priestly prayer during which some sort of singing is assigned to the people. (Such as during the entrance rite when a hymn is sung; at the Offertory and the Canon).

Still different is the relationship between the prayers of the priest which he says with the people, and the prayers and hymns of the people themselves. In the mission countries where we must contrast the mechanical prayer of pagan worship with the inspired worship of the true God, we must see to it that our worship approaches the ideal as closely as possible. We would be deceiving ourselves if we were to think we had already reached this ideal. Inspired worship carried out with unintelligible prayers is a work of art, which while possible, we, nevertheless, should not demand of our people. That the Church understands this situation in the mission countries can be demonstrated by the permissions she has recently granted.

As much as we would like to see both from a catechetical and liturgical point of view the faithful in mission countries take their rightful part in the liturgy, and to have the readings and hymns made understandable, still, we must reckon with the fact that, at least in the near future, no radical privileges can be expected. We must, therefore, endeavor through the intense use of simpler forms of the Mass which permit the more extensive use of the vernacular, to acquaint the faithful more fully with the Mass.

It is not only within the Church that our proclaiming of the "Good News" plays an instrumental role with respect to the liturgy. We must take every opportunity to win and train men in the proper disposition for the service of the true God. This basic orientating of our religious instruction to worship will be that much easier for us as we see in it not the service of men but of God.

Reports and Comments . . .

A Catechism for Converts

IN the United States as in the missions there is great need of a good catechism for non-Catholics who seek instruction in the Catholic religion. *Life in Christ* is designed to answer this need. Its value consists in the fact that it makes the heart of our faith the center of the instruction; namely our share in the Divine life of Christ.

Part One, *The Gift of Life* treats of our destiny, creation, and our elevation to the supernatural order; Part Two, *Christ the Life* deals with the person and work of Christ; Part Three, presents *The Church the Body of Christ;* Part Four, *Growth in the Divine Life* explains the liturgy of the Mass and the Sacraments; Part Five, *The Commandments of God* discusses the doctrine on virtues, sin, commandments of God and of the Church, and concludes with the final glory of the Church.

The forty-four sections of the book can easily be taught in the course of one year. The influence of modern methodology appears in the structure of the individual sections. Each chapter begins with a passage from Scripture followed by a short doctrinal presentation which leads to further explanations in many questions and lengthy answers. At the end of each chapter we find suggestions for "practice," and occasionally references to "Liturgy and Devotion." Each part concludes with references to suitable reading matter.

The book excels in numerous fitting quotations from the Bible and ecclesiastical documents. This gives the Bible its proper place in religious instruction. Compared with the current catechisms, *Life in Christ* stands out by reason of its orientation to life, its emphasis on liturgy and its stress on Divine life as the unifying bond of religious instruction.

However, one would like to see "the central idea" of the author applied in even greater detail throughout the entire course. Thus, v.g. grace conceived as a reality in Christ nevertheless is explained in section 3, *The Gift of Life* before we even hear of Christ and is treated independently of Him. Furthermore, grace is not sufficiently portrayed as *our* share in the life of the Triune God.

The incomplete Revelation is treated after we learn about the Apostolic Church in Part Three. The section on the Mass precedes the section on Baptism although it is only by Baptism that the Mystical Body is constituted and able to offer the Holy Sacrifice.

As examples of doctrines not properly presented we might cite the section on "consummation" which

the crowning point of Christian life and holds such a prominent place in the teaching of Our Lord. Only one and rather incomplete chapter is dedicated to this portion of Christian doctrine. Hell is mentioned only incidentally in connection with sin. Also, the section on the Commandments does not show in a striking fashion the dignity and beauty of our life in Christ.

In spite of these limitations the book represents definite progress, we are also pleased to note its attractive format as well as its low price, which makes the book available for missionary use.

— *Rev. Martin Ramsauer*

LIFE IN CHRIST (Instructions in the Catholic Faith). By James Killgallon and Gerard Weber. pp. 286; 720 N. Rush St., Chicago 1958. U.S.$1.

A New Biblico-Liturgical Review in Spanish

A biblico-liturgical quarterly review called Kyrios was started in January 1958 for Spanish-speaking missioners. The editor Rev. Agustin Born, is well acquainted with the Liturgical Renewal in Europe and has had many years of experience in liturgical work in South America.

Today the number of missioners in all parts of the world who are aware of the great power of a well-arranged liturgy is quickly growing. As a consequence, there exists in the missions a great need for exact information on pastoral liturgy. French missioners can easily find in *La Maison Dieu* all the information and references they require. The same is available for German missioners in *Liturgisches Jahrbuch* while English-speaking missioners have *Worship*. As a supplement to *Liturgia* (published in Monasterio de Sto. Domingo Silos. Burgos, Spain), *Kyrios* should satisfy the present interest of Spanish-speaking missioners.

Kyrios has a twofold purpose: first, it seeks to inform missioners of *Modern Studies* in pastoral Liturgy, which give a deeper insight into the meaning of God's word and Divine Worship, furnish us with information on historical research regarding the forms of divine cult, and deals with pastoral problems in the biblico-liturgical field.

Second, it gives detailed explanations concerning *Performed Liturgy*, as for instance, the restoration of the Holy Week ceremonies, world-wide projects and suggestions for improving pastoral liturgy, and the principal documents concerning pastoral liturgy.

Finally, the magazine has a selected bibliography of the most important books in the biblico-liturgical field.

Kyrios numbers among its contributors a remarkable team of experts and authors from all nations and religious societies. The value of this

new review may be seen best, from a short outline of articles which appeared in the first two issues.

Silvestre Stenger O.S.B. shows in his article *Cuerpo Mistico y Cuerpo Sacramental del Señor* (pp. 74-80) how our salvation depends on our membership in the Mystical Body of of Christ which is given by our aggregation into the Catholic community. Then he goes on to show this union between the individual and the Mystical Body is manifested and strengthened by the Holy Eucharist. This has always been the teaching of the Fathers, particularly Saint Augustine. The conclusion reminds us that Christ's Church is One to the highest degree when sharing the Eucharistic Banquet.

Among the contributors in this year's issues we find the names of Father Joseph A. Jungmann, S.J. *(Liturgia y Historia de la Salud:* pp. 25-32); Father Augustin Bea S.J. *(El Valor Pastoral de la Palabra de Dios:* pp. 14-21; 66-72); Father Johannes Hofinger, S.J. (*Catequesis y Liturgia*: pp. 100-104); Father Guillermo Saelman O.S.A. *(Observaciones prácticas sobre el canto Gregoriano;* pp. 41-43) and Father Silvestre Stenger O.S.B. *(Misa y Parroquia* pp. 32-36).

Beside these articles of high theoretical and practical value which fill forty pages in each issue, we find in each number under the section *Documentacion,* the most important documents in the field of Liturgy, as v.g. *Decreto de la S.C.R. sobre el uso del gramófono y los coros mixtos* or *Respuesta del Santo Oficio acerca de la interpretacion del Motu Proprio Sacram Communionem.*

Ten pages in each issue are devoted to the chief events in the biblico-liturgical field. Here we find an account of the *International Year of Studies on Religious Formation* held in Brussels 1957-1958. the author Father Calle, S.J. gives the syllabus of the course and the subjects treated. He further summarizes the characteristic note of this course which is fidelity in transmitting Christ's message with emphasis on a harmonious combination of Bible, Liturgy and Catechism to achieve the aims of religious education.

In the Far East we face many problems similar to those in South America. There is, especially, a great resemblance between the pastoral situation in South America and the pastoral situation in the Philippines which is the only Catholic country in the Far East. Consequently, we find this review a great help in many of our problems and needs.

Kyrios can be obtained through the "Institute for Mission Apologetics" (Manila, P.O. Box 1815, Philippines 5.50 Peso; four issues a year).

— *Rev. Jean Seffer*

KYRIOS (Revista trimestrial de Apostolado Biblico y de Renovacion Liturgica) La Sociedad San Gregorio (Buenos Aires, Montevideo); Editorial Libreria Herder, Carlos Pelegrini 1179, Buenos Aires, Argentina.

Bilan du Monde; A Survey of the Christian World

WE Missioners often seek information about the problems facing both the world and the Church to widen our own horizons. We also need a good summary of the present situation in the missions and a helpful explanations of their methods and successes in order to compare our techniques and difficulties with those of others. Oftentimes we find ourselves searching for a good concise explanation of papaug religions, Isalmism Hinduism, etc..., or a clear description of the Protestant sects we often meet in our missionary work, or perhaps precise information about the centers of study and formation for missioners and a good selection of missionary reviews.

Bilan du Monde gives us in a single book satisfactory answers to such desperate questions. It is indeed one of the books urgently needed today in our missions, to give, us in a convenient manner the current development of modern activities both in the secular and the religious fields.

This work is based on the fact that the Church, being essentially Catholic, aims at encompassing the entire world with the Grace of Christ and His Way of Life. The Mystical Body of Christ is thus intimately related to the world, its members being at the same time members of their individual races, citizens of their nations, and representatives of their cultural societies. If therefore we wish to know the true visage of the modern Church we have to study it adorned with both its supernatural and natural aspects. The aim, of *Bilan du Monde* is to sketch the actual conditions of the modern world and of the Church, showing how the latter penetrates the former.

The book is divided into two parts. The first nineteen chapters (pp. 1-150), covers the social, cultural and religious aspects of the modern world, while the following sixteen chapters of (pp. 151-261) cover the presence and the influence exercised by the Church in these various fields. Among the subjects treated in the first part we find the population of the world, the problems of great cities as they affect men, the migration of populations and of refugees, also a very clear and useful study of various religions and secular societies.

The second part analyses in eight chapters (p. 262-375) the geographical-cultural groups, (Continents and Nations). Each chapter is written like a diptych; on one side we have the human phenomenon and in the other one, the supernatural aspect of the Church's presence and work in these particular fields.

For example, in Chapter Five, entitled: *Independence of Asiatic and African Peoples,* after a short survey of the present situation, a clear exposition is given on the actual evolution towards independence, with a special paragraph on the communistic penetration into the underdeveloped nations; this is followed by an account of the important conference in Bandung. Finally the position and the work of the Church are clearly explained, based on ecclesiastical documents.

Two very useful indexes complete the volume; one on the subject matter, according to chapters and para-

graphs; the other on the numerous institutions cited in the book and listed in alphabetical order. At the end of each chapter an up-to-date bibliography on the subject treated gives matter for more complete documentation.

Facing the great challenge of giving a general survey of the modern world, it succeeds, due in great part, to the help of a large number of international collaborators and of the scientific background and serious documentation of two well known research centers.

This book should be on the desk of every modern writer for constant consultation and on the shelves of our missioners engaged in apostolic works as a valuable reference book. It should be translated into English so as to permit the wide diffusion it deserves in the Far East and in the States. *Bilan du Monde* is being published as the first volume of an encyclopedia of the Christian World. May the latter volumes fulfill the bright promises offered by the first.

—Rev. Jean Seffer

BILAN DU MONDE by Le Centre de Recherches Socio-religieuse (Brussels) and Le Centre, (Louvain) 406 pages Casterman-Paris—Tournai. 1958.

Acknowledgment for Articles on Mission Catechetics

THE article by Rev. Johannes Hofinger *Catechetical Approach to Mission Liturgy,* which appears in this issue, is an English adaptation of his contribution to the book published in honor of Professor Dr. Franz X. Arnold: *Verkundigung und Glaube,* by Theodor Tilthaut and Josef A. Jungmann, S.J., Herder, Freiburg 1958). The book is a remarkable symposium on modern kerygmatics, composed by twenty specialists of catechetics and pastoral theology.

The article *Catechesis and Religious Education* which also appears in this issue is a condensation of a chapter from *Handing on the Faith — A Manual of Catechetics* by Joseph Jungmann S.J., translated by Rt. Rev. Msgr. Anthony N. Fuerst. It has just been published by Herder and Herder, New York.

Inexpensive English Edition of the German Catechism

THE first English edition of the German Catechism—multicolored and quite exquisitely bound—was by far too expensive to permit wide-spread diffusion of this outstanding book in mission areas. Therefore, we are happy to inform missioners that Herder and Herder have now produced a popular edition. In this edition the illustrations—as in the German original—are printed in one color only.

A Catholic Catechism. Herder and Herder. New York. 1958. US$2.

Communist Policy

Quemoy Crisis and China's Communes

THE grievance that Formosa and the off-shore islands are not under the control of the People's Government in Peking has existed since that Government secured power on the mainland in 1949. The subsequent calendar of tension, both international and internal, has been dictated from Peking. Following the opening shots against Quemoy and the neighboring islands from Communist shore batteries at the beginning of August, Peking's domestic propaganda moved rapidly into top gear, and developed an intensity unmatched by previous campaigns on this issue. There are echoes of the pre-1954 "Resist America Aid Korea" propaganda; but in the new campaign —since United States forces have not fired a shot—xenophobia has had to be nourished on "provocations" and "threats."

It has been enough for the purpose. The members of the People's Liberation Army, according to its organ, the *Chiehfang Chun Pao*, are "burning with wrath." A rally of army veterans studying in Party schools in Fukien Province was said by *Peking Radio* on September 10 to be "filled with hatred"; while at the mass rally in Peking on September 7, speaker after speaker wanted to "feed the fishes" with "the US aggressors," "cut off their hands and break their necks," "bury them in the sea-bed," and so on.

This outburst of extreme belligerence is naturally intended to serve Communist world strategy in its present phase, at all events as Peking sees it. Its effect on Asian opinion, however, may not finally be to Mao Tse-tung's advantage. For example, leading Indian papers, critical as they are of United States policy, have at the same time reacted unfavorably to the intransigence of Peking. The Calcutta Statesman said:

"The present deliberate display of brinkmanship in an area comparatively dormant for years suggests more decisive objectives than possession of the Quemoys. It lends disquieting support to the argument that the Chinese have been urging a more aggressive foreign policy on the Soviet Union."

The *Hindustan Times* of Delhi found Moscow's intervention in the controversy "unhelpful," and warned that "repetition of threats can charge the atmosphere in China to a point of extreme volatility."

Leaving aside Communist China's speculative external objectives, there

is much to suggest that a "charged atmosphere" is precisely what the Peking Government aims to produce for internal purposes, and that the possible consequences of brinkmanship —including damage to the Panch Shila (Five Principles) theme in Asia—weigh lightly against the purpose. The slogan "everyone a soldier" may seem remote both from the objective facts of the present contrived emergency and from the practical possibilities of mobilization, training and supply. But it is a slogan of dedicated unity.

The report that in Shantung Province "peasants take arms in one hand and hoes in the other when they go to the fields," harks back psychologically to the brave days of the peasant war. At that time the population was promised "land for the landless" as the reward for throwing in their lot with the Communist guerillas. Now they have to be held together on the last stage of the descent into State ownership. Significantly, "reports . . . from various parts of the country that peasants are enthusiastically joining people's communes" have been put out as "their answer to the US imperialists' provocations."

The use of external "provocations" in the drive to tighten political discipline during the "leap forward" is apparent in announcements on the progress of forming communes—"the organization of agricultural labor along military lines," to quote Chen Po-ta in *Red Flag*. It was reported from Peking that over 10,000 communes had been established; this figure represents more than 30 per cent of the total peasant households.

Peasants in Chekiang were quoted as saying that the communes "are turning our country into a nation of iron." The advantages of the movement, which are repeatedly stressed, are "large membership," "maneuverability," "militancy," and "the unification of the management of industry, agriculture, trade, education and military affairs"—all assets of the monolithic State. And the over-riding political aim was repeated in a six-point directive on the establishment of people's communes issued by the CCP Central Committee:

"The primary purpose of establishing people's communes is to accelerate the speed of Socialist construction; the primary purpose of building Socialism is to prepare actively for the transition to communism, and the formation of the communes is part of the exploration of the practical road of transition to communism."

What all this means to the individual and the family unit, once seduced by the hope of owning their own plot, can be seen in articles such as those of the draft regulations for the Weihsing *sputnik* Commune in Honan. The commune is empowered to take over all privately owned plots of farmland, housing and means of production such as livestock, tree holdings, etc., on the grounds that "common ownership" of means of production is now in force.

This "common ownership," or "ownership by all the people" is distinct from "collective ownership" by the Agricultural Producer Cooperative (APC) or by members of a commune. And even this euphemism has now been omitted from some propaganda. "the distribution and use of output, the delivery of products, production

costs, and the level of consumption are all decided by the State."

The merging of cooperatives into communes is indeed a bigger "leap forward" than the speeding up of collectivisation in 1955, which subsequently proved to have caused serious and widespread "contradictions" necessitating a strong dose of rural "rectification." What part may be assigned to the heavily publicized Militia in precautions against disturbance, and what is to be its relation to the People's Liberation Army, have yet to be revealed.

With discontent still in active evidence in the North East and in certain rural and "minority" areas, a policy of "everyone in arms" would seem to be inviting trouble. It is likely, therefore, that it is a slogan rather than a policy, and that the policy is to be read as "everyone under control." Under this policy it is hinted that one of the duties of the Militia is that of "maintaining social order."

The uses to which the deliberately stimulated war mentality is being put are various. Thus Chen Yu, Governor of Kwangtung and Secretary of the Provincial CCP Committee, "urged every department and every person to do everything possible to raise iron and steel output. The campaign to set up people's communes must be vigorously promoted and an all-time record harvest fought for." In Inner Mongolia the Secretary of the Autonomous Region's CCP Committee, Wang To, was reported as saying: "The people of the region will support Chou's statement by practical action—more steel and iron, more livestock and more people's communes."

The "leap forward" is supposed to be planned on the assumption that "imbalance" is a good thing; but serious difficulties are now admitted in the iron and steel industry, in coal production, in power and in transport. Despite the problems of labor, technical training and transport, increased efforts are being made to mine iron-ore in the remote mountainous areas of Sinkiang. The *Fukien Daily*, Foochow, and the *Southern Daily*, Canton, reported drives to collect scrap metal in the form of iron gates, steel windows, pipes and even water tanks supplying toilets; and the *People's Daily* called upon all in offices, homes and schools to part with copper articles.

The State Council issued a directive on the need for increased coal supplies, especially coking coal, urging more output, greater economies and the use of substitute fuels. Power shortages in Manchuria, said a directive issued by the Liaoning Provincial Party Committee and People's Council, are "extremely serious," affecting mines and factories and the "living conditions of our urban people."

From the same province the *Liaoning Daily* of Mukden reported an acute shortage of motor-lorries and railway-wagons, resulting in serious congestion and wastage. Two days earlier *Peking Radio* reported that at some stations freight was piling up like mountains," and broadcast a Ministry of Communications "emergency directive" calling for measures to speed up the transport of iron, steel and coking coal.

A Vietnamese Pasternak?

THE novel *Dr. Zhivago,* by the distinguished Russian writer Boris Pasternak, has been published in several countries, and hailed as a masterpiece in terms that should have enhanced the cultural prestige of the Soviet Union—but for the fact that in the Soviet Union itself the book is not allowed to be printed. The objection, naturally, is political. As seen through its pages, collectivisation in the Soviet Union was a mistake and a failure, but, instead of recognizing and admitting this, the Communist regime resorted to terror.

This particular Stalinist "error," however, is not among those which can be publicized under a Communist government. In North Vietnam, where writers have also been resorting to the indirect method of expressing criticism in fictional form, the case of the novel *Being About to Celebrate Marriage,* by Vu Bao, reflects increasing official sensitiveness to an intellectual exposure of what the Hanoi paper, *Hoc Tap,* admits to be "the complicated situation in rural areas."

According to an article in *Van Hoc,* this story of two young lovers caught up in the rural "transformation" and "errors rectification" operations, fails to do justice to the "great accomplishments" of land reform in North Vietnam. The family of the heroine was depicted as having been erroneously classified as landowners. The *Van Hoc* article says that "those who have been erroneously classified as landowners were, of course, numerous in the Land Reform," but objects to the author's selection of a very poor peasant family as victims. It proceeds:

"In brief, in the eyes of Vu Bao all our organizations from top to bottom were corrupted and spoiled. He featured the scenes of unjust torture arrests and death-sentences in a most discontented tone. And while he hardly referred to our successes he evoked the image in which the grave of a Party branch secretary unjustly sentenced to death during the Land Reform is lying side by side with that of a cruel and wily landowner...furthermore, the novel contains a character of political challenge regarding the problem of error rectification.

"As we all know, the Party policy is to uproot errors with their original causes. As for what has already happened and injuries which are irremediable, nobody should still expect the Party to perform impossibilities for their reparation. On the contrary, the author emphasizes this point, which was not at all a basic one, in an attempt to incite the people to stand up against the Party and Government. (He writes.) 'There are so many families still bearing injuries because there have been so many people like us who dared not, during the recent stormy time, stand up to speak in defence of justice'."

Vu Bao's novel was published in September, 1957. The *Van Hoc* article is an attack on the critic Nguyen-Thanh-Long for praising the book as a "most successful work." The critic is treated as belonging to the Nhan Van-Giai Pham group, whose work in the two literary magazines thus named "appeared to be very dangerous." They were accordingly

suppressed after a few issues, and a new magazine, *Van*, designed to reflect the Party line, made its appearance early in 1957. This, too, began to express a critical intellectual attitude and was closed down early this year, to be replaced by *Van Hoc*.

The bitterness of the battle of ideas in North Vietnam is indicated by the repeated official calls for more, and more effective, Party propaganda. "Our first obligation to the masses," writes *Hoc Tap* "is to provide them with propaganda and education. It is a very hard task in the present revolutionary phase." Developing Lenin's theme of the Communist and capitalist contending within each peasant, the paper says:

"The difference and struggle between these two aspects within the peasant has been reflected in his opposition to Party policy in rural areas regarding taxation, collection and purchase, and market control...A strong reaction of peasants in any area against Party policy shows that the propaganda and education provided for the masses in that area has been weak."

Communists in Malaya

ON August 26, the Prime Minister of the Malayan Federation, Tungku Abdul Rahman, announced that 183 Communist terrorists had been put out of action in Johore since the beginning of the year. Most of them have surrendered, including a number of hard-core Communists. According to official estimates, by the end of July there were still just over 1,000 armed terrorists, mostly Chinese, in the Federation. Their growing weakness was revealed in a Manifesto of the Malayan Communist Party, published by the *New China News Agency*.

The Manifesto falsely claimed that independence had been mainly won by the "protracted armed struggle, led by the Communist Party." "We must refute the platitude," it said "that the independence of the Federation was attained through negotiations..." The Manifesto attacked the freely elected Federation Government for the Defence Agreement with Britain, for their alleged failure to pursue a "neutral" foreign policy, to develop national industries, to improve living standards and to safeguard democratic liberties.

To remedy these ills, the Manifesto called for all patriotic parties and forces to unite and, with the Malayan Communist Party, to fight for the realization of complete independence. To this end the Manifesto recommended that the Government should convene "a National Consultative Conference" to which representatives of all the political parties, including Communists, should be invited. Simultaneously, however, the Manifesto called for the continuation of the jungle war:

"The people of all nationalities and strata should give full play to their glorious tradition of rendering assistance and extending support to the Liberation Army. The Liberation Army for its part should unite and persist in its struggle..."

Because of the determination of the Communists to pursue the jungle war, the Parliament of the Malayan Federation recently decided to prolong the Emergency Regulations for one year so as to continue operations against the bandits. The Malayan Communists, in response to numerous amnesty offers from the Federation Government, have refused to hand over their arms before securing a legal standing for their Party.

After the proclamation of independence, the Malayan Communist Party lost any appeal it ever had, since it could no longer maintain its role of liberator or represent its terrorist activities as a liberation war against a colonial Power. As a result, its strength in the jungle has sharply declined and its tactics for some time past have been to combine jungle warfare with the subversion and penetration of the trades unions and political parties. The Communists' call for consultative conference is probably another attempt to secure a legal standing in Malayan political life in a bid for power through subversion. The Party can no longer hope to gain influence through violence alone.

The Scandal of Peking University

SILENCE is an act of resistance not to be tolerated. This crime of silence was committed by the Journal of Peking University last May in the second issue of last year. It was supposed to be a jubilee issue on the sixtieth anniversary of the University, and on the front page red letters read: *"In remembrance of the sixty years anniversary of the school* 1898-1958". Inside the quarterly only two notices reminded the reader of the solemn occasion. We shall come back to the discussion of these notices later.

Peking University or Peita as it is known among the Chinese is the Sorbonne of China, the leading center of learning, and the symbol of national prestige. Unlike most of the other great universities, it is not a foreign foundation, but a Chinese school founded by Imperial Edict in 1897, so that it is one of the first modern schools of China. After many early difficulties, it attained twenty years after its foundation a flourishing status under President Ts'ai Yuan P'ei, a scholar, who was one of the outstanding figures in the first quarter of the century. There were a great number of eminent professors teaching there like Hu Shih, Ku Meng Yu both in the United States now, and the late Ch'en Tu Hsiu one of the founders later regarded as a heretic by the Communist Party. Incidentally, in 1919 there was in the University library an insignificant assistant named Mao Tse tung.

It was the May 4, 1919 movement which brought signal prestige to the University. This movement under the aegis of Hu Shih and Ch'en Tu Hsiu was the starting point of a radical modernization of Chinese style and thought. That May 4 became a landmark in Chinese history. It is celebrated, even by the present regime but in a new interpretation.

Peita become a symbol of modern China which rebels against servile subjection to the shackles of tradition. In May 1957 Peita revived the same spirit when the students in mass meetings demanded reforms and the retreat of the Communist Party from the government of the school and the demands of Peita were echoed in all the universities of China. The importance of this school can hardly be exaggerated.

When the reaction of the anti-rightist campaign came, Peita was one of the main fields for re-organization and mental reform. Students were punished, dispersed, sent to remote villages for re-education and manual work; a more stringent system of political education was introduced and the Party re-imposed its will.

To Peita, as to other universities, a higher Party member was sent from the Ministries to take over leadership of the Party committee in the school. In the case of Peita, it was Lu P'ing the former Vice-Minister of Railways who became the first Party secretary instead of Chiang Lung-chi who was named the second Party secretary of the university. Both hold the title of Vice-President, while the figurehead president is Ma Yen-ch'u, an old scholar, an outstanding economist.

May 4 was this year chosen for the celebration of the sixtieth anniversary of the school. One might have expected that the occasion would be dignified by the presence of the former assistant librarian with representatives from major schools in China and abroad, and especially from Moscow University with which during recent years Peking University has built up close relations. What actually took place was something quite different, which Peking University will not forget for a long time. Instead of a celebration, the 10,000 members of the University—professors, students and administration—were summoned to be harangued by the representatives of the Party power; the main features were speeches by Ch'en Po-ta the man close to Mao Tse-tung, and Chiang Lung-chi, the second Party secretary of the school.

Ch'en Po-ta said that the May 4th spirit of the old days, the fight against Confucianism, was all right, but it was distorted later by Hu Shih; the May 4th tradition must continue, but it must be carried on in a Marxist spirit; since 1949 the University has changed a great deal but it has not changed enough. After all these 'buts' he summarized the defects of the school under two headings: the leaning towards the western capitalist educational system and the preference for the old feudalistic Chinese tradition. His last words expressed a hope for the future "Hail to a new, Communist, Peking University."

Chiang Lung-chi delivered a more open attack. He had been in the school for years: he knows the school. What he said will remain in later ages in the archives of Peita as an important historical testimony to the daring resistance of professors in the school in a period of Chinese history when resistance was dangerous. He stated:

"Only a small number, 19.5 per cent, of the students, are worker and farmer students and even these are being gradually eliminated from the school because the professors, the majority of whom come from exploiting classes, think that the workers are coarse, dull, not equipped tostudy, and not able to learn a foreign language."

"In Peking University where professors and students come from the bourgeois intellectual class, the Communist Weltanschauung was not discerned."

"The fountain-head of knowledge is life struggle and class struggle but there are people who seek knowledge in abstract thinking and who exalt theory above everything. There are some people in this school who up to the present day have behaved in a way that expresses doubt, even denial, of Marx-Leninism, people who reject Marx-Leninism as not to their taste."

During the Cheng Feng movement there were astounding things written by the masses in big posters. In the classes there was a professor of philosophy who declared, 'Idealism is not necessarily wrong'! There was a professor of civil law who declared that the dividends to former private-industry owners were due to them in justice. There was a teacher of criminal law who wrongly taught that "now when contradictions within the people are increasing, the sword of of criminal law is being turned against individuals 'within the People'. There was a professor of history who said that 'there are four keys to history research, knowledge of dates, of geography, of titles of officials, and of records,' yet did not mention the Marxist historical outlook as a prerequisite for historical study. There are the departments of social sciences which are still under the influence of Hu Shih and despise Marx-Leninism."

"In the special lectures at the university the faculty of philosophy took as subjects, Goethe, Rousseau, and Kant, and omitted historical materialism. The works of Marx, Engels, Lenin, and Stalin were explained [illegible] Russians only and there was no o[ne] to explain the works of Comrade M[ao] Tse-tung."

The sixtieth anniversary of t[he] school is noticed only, as we sa[w] above, in two notes. One is a fou[r] line notice which says that for t[his] occasion the professors had writt[en] more than fifty essays, of which so[me] are being published in this and so[me] others will be published in the follo[w]ing issues; and also announced th[at] Ma Yen-ch'u the President of Pe[i] has published a book entitled *M[a] Economic Theories, Philosophi[c] Thoughts and Political Standing*, book which was heavily attacked the Press by the Party comrades soon as it appeared.

The second notice (p.86) was longe[r]. It was entitled *"The Coming Public[a]tion of the History of Our Scho[ol] (Initial Draft)"*. It said that the Spring of 1957 a committee ha[d] been established in the University prepare for the celebration of the si[x]tieth anniversary of the school, and this committee a commission was four[d] for writing the history of the scho[ol]. The history of Peita, *"in which six[ty] years of China's history is reflected"* had been written, but with changi[ng] times, it had been corrected and on[ce] an initial edition will be printed, sin[ce] it awaits further corrections.

The corrections obviously involv[e] adjustment to the changed Party lin[e]. *"The Editorial commission and t[he] writers observed the principle of 'e[m]phasizing the present and discounti[ng] the old'"*—a principle which was la[id] down by Ch'en Po-ta only last Mar[ch] 10.

— *China News Analysis*

Editorial comment from Catholic Papers in the Far East —

Press Review

Philippine Catholic Sentinel

The Reds Are Not Asleep

THE authorities concerned with the nation's internal security are taking a serious view on the statement made by Agaton Bulaong, No. 3 man in the local Communist organization who was captured recently, to the effect that the Communist Party of the Philippines is better organized today than it has ever been.

Voluminous documents found in the possession of Bulaong tend to justify this claim. The manuals and instructions intended for local Communist organizers reveal to what extent the local reds have learned the art of infiltration patterned after the methods employed by Communists abroad.

These revelations only go to show that since the smashing of the local politburo in 1952, and despite the reverses of the party's armed uprising, the Communists had not gone to sleep but had proceeded to rebuild their organization and perfect their methods.

The danger of subversion is therefore still very real today, more so in the light of recent developments in this part of the world.

Our security agencies will of course do what lies in their power to counteract Communist attempts to infiltrate local institutions. But they will be laboring under a terrific handicap.

For communism will continue to gain sympathizers and willing tools, as long as the causes of discontent remain, and as long as the great bulk of our people nurse grievances which they consider legitimate.

The secret of the late President Magsaysay's success as a Communist fighter, lay in the fact that the people felt they had his ear. No matter how bad things were, people with grievances always felt they could always go to the President.

There is much dissatisfaction today over graft and corruption in the government. The current probes have brought to light much filth, but they have not produced so far any remedies.

All this is fodder for Communist propaganda. And every corrupt official in the government is serving it free of charge.

The Ceylon Messenger

Child Labor In Ceylon

BOTH in 1950 and 1951, the government was concerned over the existence of child labor in Ceylon, as manifested in the questionnaire sent out to employers' federations and trade unions regarding the practicability of prohibiting the employment of children under 15 in industrial factories. Those who expected a chorus of approval were however soon disillusioned.

Our views on the subject have been very clearly stated before; in fact, anyone who appreciates the Christian's insistence on the dignity of the human personality, will know that we are unequivocally opposed to child labor of any kind at all. It is not this point, however, that we wish to stress; we are more concerned just now with the practical issue of coming to grips with this problem and attempting some kind of a solution to a very pressing question.

There are two levels on which the problem of child labor has to be tackled—legislative and economic. From point of view of legislation, some progress has already been made, for which credit must be given to successive governments of Ceylon. The trouble had always been in the glaring inconsistency of the laws which permitted child labor. For instance, while the Educational Code prescribed compulsory education of children up to the age of 14, the labor laws of Ceylon, until a few years ago, stipulated that no child under 10 should be allowed to work on an estate. There was, therefore, the gap between the ages of 10 and 14, where work was the refuge. Happily, that state of affairs has been remedied to some extent at least in law, since the minimum age for work has now been raised for the various categories.

But here, a double question arises as to whether the law is being enforced. We have reason to believe that it is not. The disgrace of children working on estates or in homes still continues. The recent announcement that the Department of Labor contemplates a house-to-house check will, we feel sure, have some good effects, and induce certain employers to comply with the law on their own initiative by returning their child employees to their parents. In other cases, prosecution may even be necessary.

But it is precisely here that the second, and perhaps the more fundamental problem arises—what is to happen to the homeless child, whose parents cannot be found? This really is the crux of the problem. It would be the path of the timid man, devoid of courage, to halt at this stage and bemoan the paucity of children's homes, and conclude therefore that the problem is insoluble in the present context.

Here is a cancer afflicting our society; it is a challenge which must be met. We would wish, therefore, to offer two suggestions. The first of these is an immediate policy: whenever such cases occur, the Labor Department should keep a rigid control, supervise conditions, enforce regulations and ensure that such children are not overworked, or ill-treated. We realize what a colossal [illegible]

ganization this would necessitate, but we can see no alternative.

At the same time, however, there is a long-range policy which must be implemented if the progress in legislation is to mean anything at all. Private agencies and the Government must so mould public opinion (as has been done in most of the Scandinavian countries) that children's homes become a reality. It is not an impossibility; it only needs enlightened vision and knuckling down to the task. If so much energy, money and organization are being prostituted in this country to the work of destroying what has been achieved, why, we ask in the name of thousands of children still unborn, why must these members of society be left to suffer?

However much may be done in the sphere of legislation, it will never be a complete answer to the problem of child labor; for that, much has to be done in the economic sphere as well. For, in most cases, child labor has become a necessity to supplement the niggardly earnings of the parents, making all the difference between subsistence and starvation. That is why successive Popes have emphasized the right of every working man to a living wage that permits the wage earner to maintain a family of four or five in circumstances appropriate to his social status. In other words, child labor cannot be wholly abolished unless and until the structure of wages paid to working fathers is reviewed, and the principle of a family wage is accepted; for, in most cases, it is the lack of this that compels parents to make their children work, and sell them into virtual servitude.

The problem of child labor, therefore, is a complex one. Attempts to restrict it by legal means should certainly go ahead; but for complete solution to this monstrous disgrace of the twentieth century we have to look elsewhere—economic development which will increase the national income and remove the pressure of poverty.

In the meanwhile, however, the utmost that can be achieved by legislation should be done. For a country that cannot afford to abolish child labor, might at least mitigate the evils of a "necessary evil."

Hong Kong Sunday Examiner

Christus Rex

THE form which our celebration of the Feast of Christ the King took here in Hong Kong, with the procession of the Blessed Sacrament, Mass and Benediction, is a reminder of the love He bears to us, His faithful subjects, and also of His omnipotence which has given to us this marvelous gift of His abiding presence.

As we pray, in the words He taught us, Thy Kingdom Come, our thoughts go back naturally to the obstacles to the spread of that saving Kingship. There are thousands of missioners prepared and ready to enter China, but the road to China is barred against them. The same is true of Russia, true of a great part of the world, true of that part of the world

where the preaching of the Gospel of Love seems to be most necessary and urgent.

Such priests as there are in Communist countries work under the greatest difficulties, when they are allowed to work at all; the faithful are deprived of Mass and the Sacraments; those who are not of the Faith never hear the Gospel preached. Moreover, there are many other countries where the entry of missioners is hampered or restricted and, in nearly every mission territory, there is a shortage of workers to gather the harvest. It seems that where the need of the Gospel is greatest, it is least preached.

It is with all this in mind that we pray, Thy Kingdom Come. Our Lord, in His life on earth was moved to pity, seeing the multitude like sheep without a shepherd, but never before were there such multitudes of souls, unshepherded, as there are today. Our Redeemer died for these souls, too, as He died for us; He loves them as He has loved us; only His Omnipotence can save them.

Thy Kingdom Come, then, is a prayer that that same Power which has given to us the Eucharist, for which we give thanks today, may stretch forth to sweep away the obstacles to the preaching of the Gospel in order that the message of love and peace may come to all mankind. We are asking for a thing which humanly speaking is impossible, for a change in the whole world which the greatest statesmen have tried in vain to bring about, but we pray with confidence, for we are addressing our prayer to our beloved King, to God.

With a word, He gave us this stupendous miracle of His abiding presence in the Eucharist. As we adore Him today in the Blessed Sacrament, we ask Him for the lesser miracle of opening to our Missioners the way to all these forbidden lands, and of opening to these millions of souls the way to knowledge of Him, to peace, to love, to salvation.

Philippine Baguio - Mountain News

Pope Pius XII

POPE Pius XII has been mourned by millions of Catholics all over the world. His memory will go down in history because he was one of the most important men who shape the history of their times. He was the Pope who stressed the spiritual values in a world that seemed to have little use for these values. In his numerous addresses on all aspects of modern life he has pointed out the great error of our time: materialism. Not only his words were in direct opposition to this materialism but most of all, his life.

Those who have had the privilege to see and hear him during one of the many audiences he held were always moved by his very appearance. His figure was as it were transparent with a spirituality. Yet there was nothing about him that was not appealing. His face radiated with a smile that conquered immediately the hearts of those around him.

With the accuracy of the modern press we have been informed about the austerity of his life. His early rising, his incessant work, the life of prayer and penance which he led in the seclusion of the Vatican city. He who could have everything he wanted wrote in his last will a sublime testimony of poverty. It was not a poverty of words, it was the very expression of twenty years of pontificate.

Among his children he stood in front and all that he asked of them, he did it first. His words had become alive in his deeds. This life in which the spiritual values dominated was not a life that was separated from reality. He was too much a man of his time to ignore the fast-changing conditions of the twentieth century.

All the changes in liturgy were changes dictated by the demands of the time. Change which would allow the Catholics to live a Catholic life in a time dominated by material values. He allowed Mass to be said in the afternoon so that the Catholics who had to work in the factories would be able to hear Mass and receive the sacraments which they needed more because of the conditions in which they lived. His concern with matters material always showed forth the zeal and the ardor of the saint who wanted to turn everything to the spiritual welfare of his children.

What he has done for the peace of a world that was rent by hatred will only be realized a long time from now for we are too close to the actual history to have an overall view of the situation. Yet, being a herald of peace he did not hesitate to fight the greatest foe of man: communism. Time and again he stated in the face of an onward rushing enemy the lasting principles of religion. Not hatred but love was the foundation of a strong and peaceful society. But such a love required sacrifices on the part of all.

To keep his memory sacred we must go farther than words. We have to turn his statements into deeds. His life was an example for all to follow, his words are a testament to be kept for years to come.

Calcutta Catholic Herald

Hope For Millions

THE tour of Monsignor Joseph Cardijn, Founder and Chaplain-General of the Young Christian Workers' Movement, in company with Miss Maria Meersman, International Vice-President of the Y.C.W., is the latest reminder of Asia's present importance and crisis. The working-class apostle and expert has undertaken, at the age of 76, a tight schedule that extends to eighteen Eastern countries through a period of four months. The visit should enrich not only Mgr. Cardijn and Miss Meersman in first-hand knowledge of the situation but should be rich in consequence at every local branch of the Y.C.W.

At Calcutta, before the Monsignor's plane had touched down on Dum Dum's runway, members of the movement had placed on the credit side of their ledger an intense pre-

paratory study totalling twelve hours by thirty leaders of both sexes, ages between 15 and 25. Their re-assessment of aims and methods was already a valuable gain. But, from living contact with the founder of a movement now commanding a membership of 3 million in eighty-seven countries should come encouragement that is the best material to build upon. For, we hazard a guess that the most dangerous antagonist of the Y.C.W. in Asia is discouragement.

In Asia, with Christianity only on the fringe, the poor are far from having the Gospel preached to them. And never have the poor been so poor. The genuinely Christian visitor from the West is always appalled at witnessing the proximity to starvation and destitution at which millions live and die.

To these millions, in our own lifetime, is being carried the shade of a hope. The masses are being reached by a new gospel that preaches salvation through unions and revolt. Communism has brought deliverance from economic bondage nearer and approaches its goal with a momentum we might have welcomed had we been unaware of other features which communism brings in its train. For a crude pie on earth, communism barters the soul and every beauty associated with it—immortality, liberty, love. It promises the release of the poor from material bonds and threatens to fetter their spirit.

In *One Front Across the World*, Douglas Hyde (news editor of British Communists, *Daily Worker* before he left the Party and joined the Church) expressed the opinion that the chances of communism's world victory hung very much upon the spread of materialism among the world's hitherto 'backward' areas. "The decisive sectors of the world battle today are Asia and Africa" he wrote, and added:

"The missioner and the active Asian layman are frontline fighters in the battle of our time just as much as are the trained cadres of communism. Upon the outcome of their activities an enormous amount depends."

It is just this weight of responsibility, sense of crisis, awareness of the size and complexity of the problem and sense of being so few to cope with so much—apathy as well as hostility, that can be crushing discouragement for the Y.C.W. Without discounting human ingenuity and energy, they have particular need of the faith that sustained the humble Galilean fishermen. As a matter of fact the world is witness that wherever the Communist machine has attempted to get into its stride it has been thwarted by the apparently insignificant Church-going Catholic.

But as Mgr. Cardijn rightly points out, the Catholics who neglect the working-class millions endanger the Church. Both the Church and those millions need each other and where the loyalty of the working class has not been secured, monastery and cloister, seminary and school have been swept away.

In India, and even more so in West Bengal, the members of the Y.C.W. movement have need to hear again the challenging call of His Holiness the Pope, spoken to their 32,000 delegates at Rome:

"Beloved sons and daughters millions of young people are still

prisoners in bonds worse than those of death: the bonds of destitution, of error, of moral corruption. Do not be content merely to weep over them! Christ is in you with His strength, which drives back the enemy. Go, boldy, then to those souls, and cry out to them the good news of the Gospel, the words of resurrection and life."

Those of us who believe we have no place within the sphere of the movement can be reminded that no inhabitant of earth, misses touching the working class at some point or other of his life. We can make sure that the touch is the touch of Christian justice and charity.

Malayan Catholic News

Ethics In Schools

THERE were two reasons for the Singapore educational authorities' decision to introduce the subject of ethics or religious instruction for every pupil in Government or Government-aided schools where it has never existed: 1. The frightening increase of juvenile delinquency, with growing gangs of teenagers who murder members of rival gangs, and even adults they dislike; 2. The appeal that communism exerts today upon the teenager who, with no real training in sound morality, is unable to counter the evil effect of Red propaganda.

An initial step in the new program is teaching teachers how to teach religion or ethics, and Catholics here have already started doing that. For unless the new subject is taught well, it will be a waste of valuable school time. And so would end a project that might have had a profound effect on the future if proper means had been taken to assure its sucess. Surely, no sensible person could object to having the future citizens of this country, many of whom are getting increasingly confused on basic moral issues, instructed systematically on how to distinguish between right and wrong, and how to make sound moral principles a definite part of their character formation.

We mustn't forget that success in this new project will, at best, be hard to achieve. A main difficulty to be faced is that the word ethics can mean different things to different people. There are scores of ethical systems; here we shall indicate only three: Communist ethics; Buddhist ethics; Christian ethics.

It would hardly help the youth of Singapore to absorb Lenin's ethical expediency, principles such as, "We deny all morality taken from superhuman conceptions. We say that a morality coming from outside of human society does not exist for us; it is a fraud." And Communist Yarolavsky's phrase is famous: "Whatever helps. . . the Communist Party is ethical." Marx defined the Western idea of man as well as it has ever been defined: "The democratic concept of man is false, because it is Christian. The democratic concept holds that each man has a value as a sovereign being. This is," he adds, "the illusion, dream and postulate of Christianity, namely, that man has a sovereign soul!"

Because the vast majority of local parents are Chinese, they have generally adopted Buddhist ethics for their children. Buddhists don't believe in a personal God, so the Ten Commandments cannot, as such, be taught to young Buddhists. However, their traditional set of ten prohibitions forms a practical equivalent of the Ten Commandments as applied to one's neighbor: "Not to take life: not to steal; to avoid unchastity; not to lie; not to slander; not to insult; not to covet; not to give way to anger; not to doubt."

Most Occidentals think no moral code is binding unless it is founded on God. They say there are three kinds of acts: 1. Those a man ought to perform; 2. Those he ought not to perform; 3. Those he may either perform or not. How ought a man conduct himself in life? His conduct comprises only those acts, which he is conscious are under his control and for which he is thus responsible. We know we ought to do the right and avoid the wrong. The ought is an absolute demand laid upon us, but without any physical compulsion. The penalty for disobedience is a consciousness of guilt.

Why some acts are considered right and others wrong is the basic problem of morality. Some customs can never be abolished. Eating and breathing are certainly customary, but only a fool would try to prohibit them. Why? Because, though customs, they are not mere customs but are founded on man's essential physical needs. The same is true for his moral life. We can't make it customary for average men to walk down the street shooting people indiscriminately, for hosts to poison their guests, etc. Some men do these things, but people brand them as clearly wrong.

If mere custom makes morality, mere custom could change or abolish it. But the above examples show that mere custom cannot change or abolish it. And so mere custom does not make morality either. This point should be taught especially to the young, on whom the future of this country depends.

Bombay Catholic Examiner

Pincer Drive

THOUGH the main offensive of the Indian Communists in their attempt to capture power in the country will proceed from Kerala in the same way as the Chinese Communists proceeded from Yunan, yet their policy does not seem to be confined to this strategy. For some time now they have been trying to secure a foothold in the northernmost State of the country just as they had established a foothold in the southernmost.

For the last fourteen months there has been constant movement between Kashmir and Delhi on the part of the leaders of the Democratic National Conference, headed by Mr. Sadiq, who are opposed to the National Conference which rules the State and is headed by Bhakshi Ghulam Mohammed. After some hesitations, because some of the members of the D. N. C. do not agree with the alliance, the Democratic National Conference has

agreed to become the Kashmir extension of the Communist Party of India. This step which is likely to prove disastrous to the Indian case in Kashmir has been taken by the C.P.I. as a counterblast to Congress and Opposition accusations in Kerala.

The D. N. C. and the Communists have been levelling precisely the same charges against the National Conference Government in Kashmir as are levelled by the Opposition parties against the Communists in Kerala. Whatever the justification might be, the entrenchment of the Communists in Kashmir spells a danger to the safety of the country, for the march to Delhi will now take two directions —from Kerala as well as Kashmir.

Conditions on the northern Indian border too are not very comforting. Mr. Nehru's visit to Bhutan was no holiday trip but was undertaken with the idea that Bhutan should retain its independence. Chinese influence in Bhutan is strong and in a recent map, the Chinese Communists have claimed some Indian territory along the Assam border as belonging to China.

The Manila Filipinas

Nationalism And Communism

IN view of the fact that nowadays it is the fashion to speak of nationalism and/or Filipinism as the solution to all our problems—moral, economic, political, educational, and otherwise, it is well to take pause and see what has happened in other countries that have ridden on the crest of the nationalistic wave which now holds the whole of Asia enthralled.

Is nationalism, per se, good? Is it necessary? The answer is *yes*.

Is there anything more urgent than nationalism? *Yes*.

This is the source of friction. This is the *casus belli* of passionate and even violent discussion between nationalists and, let us say, traditionalists. Ultimately it boils down to a conflict between those who would want everything Filipinized—our manners, our trade, our education, our literature, our science, our art, our religion, and everything else conceivable.

The principle involved is quite clear: all other things being equal if a choice is to be made between a Filipino and a foreigner in the administration, management, and control of Philippine affairs, the Filipino should be chosen.

But in the realm of ideas, say that of education, for instance, what are we interested in—the production of a patriotic Filipino, or of a good and wise man, who *ipso facto* will also be a Filipino patriot? The best education, by common acceptance, is that which makes a boy, and later a man Christ-like. Christ-like persons are good not only in the Philippines but anywhere else in the world. Therefore, this type of education will be pooh-poohed by the nationalists because it is not Filipino.

However, there is something to be said against the acceptance of foreign ideas in education which can do more harm than good to our children. But

those ideas are not only anti-Filipino but also anti-Christ.

This obsession to Filipinize everything has become so unreasonably persistent that some historians would seek to Filipinize even our past historical records and chroniclers and editorial writers would even go so far as to teach the new Pope what to do and not to do about politics and about the Filipinization of the Roman Catholic Church in our country.

Warning: In China, North Korea, and Vietnam, the Communists have made use of *Nationalism* as a shield to protect their nefarious subversive activities, as an excuse to drive away all foreigners and then take over. *Watch the Communists* and watch the Communist line in the speeches, in editorials, in pseudo historical treatises, in books, and even in letters. These nationalists may be unwittingly mouthing the Communist line and thus paving the way for the Communist to conquer our land and home. If that happens, what *Filipinization* can take place?

What has happened to China, North Korea, North Vietnam?

Remember Hungary. Remember Poland. Remember Guatemala.

Nationalism may simply be the sheep's clothing for the wolf of *Communism!*

Tokyo Catholic Weekly

More Than 50 Per Cent Are Catholics

IN Brazil, South America, preparations are being made for the 50th anniversary of Japanese immigration in that country. This occasion serves to remind us of the phenomenal rate of conversions among the Japanese in Brazil.

More than half of the Japanese Nisei in Brazil have been baptized Catholics through the efforts made by the Propagation of the Faith Centers which are in all parts of Brazil.

The total number of Japanese in that country is about 400,000 and of these 242,000 of them are Catholics. The majority of them have been converted by the activities of the Propagation Centers in Sao Paulo, Bastos, & Mariria.

The Propagation Center in Sao Paulo was begun by Father Chohachi Nakamura who came to Brazil in 1919 at the request of the Catholic Bishops Committee of Brazil. In 1926, Father Guido Del Toro S.J., succeeded Father Nakamura and helped young Japanese undertake careers as doctors, lawyers, priests, and engineers.

At the Center in Sao Paulo, there is a regular educational program for the youth, a women's auxiliary for Social Welfare, and a library of religious books in Japanese and Portuguese. This activity of the Jesuits among the Japanese in Sao Paulo has been supported by the Divine Word Fathers.

While these religious orders have been cooperating to form and train the Japanese youth in Brazil, at the same time it accounts for the amazing numbers now entering the Church

NOTES AND INFORMATION

Catholic Population of World Increased by 13 Million in Past year, Mission Map Shows

THE Catholic population of the world increased by almost 13 million persons in the past year, according to an estimate made by C.S.M.C. headquarters in Cincinnati, Ohio.

The 1958 edition of the World Mission Map, published annually by the national center of the Catholic Students' Mission Crusade lists the world's Catholic population as being 509,505,000, an increase of 12,993,000 over last year's total. The map was edited by Dr. Harold J. Spaeth of the University of Detroit.

Although the total Catholic population of the world increased, the map's statistics show that the percentage of Catholics with reference to the total world population decreased from 18.5 to 18.2 per cent. This is in contrast to the years 1956 and 1957 when there was a slight percentage jump, from 18.3 to 18.5 per cent. The map's statistics and estimates are given as available, or estimated, for June 30, 1958.

The United States, with 35,846,477 Catholics is ranked fourth in the world in the absolute number of Catholics, but many other countries outrank it in the percentage of Catholics in the population.

First in the absolute number of Catholics is Brazil, with 57,660,000; Italy is second, with 48,058,500; and France is third, with 36,935,000.

According to the mission map, the Union of Soviet Socialist Republics has 10 million Catholics, comprising 5 per cent of the total population. Of the Soviet satellites, Poland has the largest number of Catholics, 96.1 per cent of the total population, Czechoslovakia is second, with 62.3 per cent, and Hungary is third, with 60.9 per cent.

On a percentage basis, the small European state of Andorra in the eastern Pyrenees mountains leads the world in the number of Catholics. Its entire population of 5,850 is Catholic.

Thirty-four countries and island territories are listed as having a population that is at least 90 per cent Catholic. Areas designated as having no Catholics are: Greenland, Afghanistan, Bhutan, Maldive Islands, Yemen, Tibet and the Mongolian People's Republic.

According to the map's approximate totals for regions and continents, Middle America has the largest percentage of Catholics, 94,5, but Western and Southern Europe has the largest total number of Catholics, 183,128,000. The percentage of Catholics in South America is listed as 92.3, and in North America as 22.7. Eastern Asia has the lowest percentage of Catholics, .5 per cent.

The map shows that Canada has 7,546,000 Catholics, or 44 per cent of its total population.

Mission Congregation Opens New House of Studies

ARCHBISHOP John C. McQuaid of Dublin blessed the new house of studies of the Mill Hill Fathers in Dublin City.

Highlight of the inauguration of the house was a Mass offered by Father Thomas McLaughlin, Superior General of the congregation, with Archbishop McQuaid presiding. The order—formally the Society of St. Joseph of Mill Hill for the Foreig Missions—has its headquarters i London. Its philosophy student who have gone to the Netherlands fo their studies heretofore, will no study in Dublin.

The new house of studies is th former residence of the well-know Murphy family.

Pope John XXIII Will Become Greatest Missionary Pope in History, Bishop Sheen Predicts

SOMETHING of awful moment happens when a man's name is changed.

When God changed the name of Abram to Abraham, He made him the father of the Jews and all future believers. When God changed the name of Jacob to Israel, He raised His people to new heights of unity with Him. When the God-Man, Christ changed the name of a fisherman from Simon to Peter or Rock, He hung from his cincture the Keys of the Kingdom of Heaven and made him the Rock of the Church. When in obedience to that Apostolic Succession, Angelo Cardinal Roncalli changed his name to John, he became the heir to the Divine Promise that against him as the new Peter, "the gates of Hell would not prevail."

To the eyes of men it appears as if he were chosen by the fifty-one Cardinals in conclave. But their votes, their deliberations, their reasons for one candidate more than another were actually moved and inspired by the Spirit of God. A convert thinks he comes into the Church through, for example, a pious book or study, o the suggestion of a friend, but i reality, no one comes to the Fait except through the action of Divin Grace.

So too, Cardinal Roncalli came t the Papacy not through the will o men, but through God moving men t accomplish His All-Loving Purpose This accounts for the immediate world acceptance of one who but a shor time ago travelled so quietly on th canals of Venice. Blood is not a thick as Faith. What stranger t millions of hearts could become suc an intimate object of veneration with in the few seconds it takes to send u a puff of white smoke?

A new Pontiff is not a stepfathe to briefly orphaned children. He not even one who shares their blood It is Faith in the Words of Christ tha he is His Vicar on earth that make him immediately beloved by 50 million Catholics and venerated amon those who have not the Faith. Ca dinal Roncalli was unknown to many His Holiness John XXIII is know by the world.

Those who have the Faith love him with such ardor and devotion that thousands will endure martyrdom in China, northern Korea, northern Vietnam and behind the Iron Curtain rather than deny that he is the Vicar of Christ.

The Church always receives in history, from the hands of Its Invisible Head, the Pontiff it deserves. When the Faith and morals of the faithful weaken, the wearer of the Fisherman's Ring shows signs of sinking in the Sea of Galilee. But when the Church, as in our day, has more martyrs than even in the first three centuries of its history, Heaven blesses it with a Pius XII and a John XXIII.

Who, other than a new Pontiff, could have brought to this hour of the world's history a better preparation for handling its three major problems, namely, International Tensions, communism, and the Eastern World.

1. International Tensions:

The new Holy Father is used to handling international difficulties, for great tact was required when he was Papal Delegate in Bulgaria, Greece, and Turkey, to become the common friend of Orthodox Jews and Moslems. More diplomatic skill was required to deal with the thorny French situation in France at the close of World War II. He was successful to such an extent that he became the confidant of many French diplomats and in his charity he invited to his table, Herriot, who was then known as an anti-clerical.

2. Communism:

The new Pontiff must also be the hope of the un-personed masses under communism. The youth of East Germany, Poland, and Hungary who have tried to throw off the yoke of the hammer and sickle must have a great world figure who continually holds up for them the torch of freedom against those who destroy it with the same stroke they deny God.

His Holiness John XXIII, as the Patriarch of Venice, on three separate occasions warned his people and political parties against colloboration with communism. In a recent editorial in Pravda, the Soviets said: "The new Pontiff will certainly defend Catholicism as his predecessors." This understatement of the century hid the truth which they fear, that in defending the Faith he will defend the liberty of the millions who are submerged.

3. The Eastern World:

But the most difficult of all problems is the third, which concerns Asia, Africa, and what in Catholic language is known as the Missions of the world. Asia has one-half the population of the world and one-third of the earth's surface. With Africa, it is like a great giant stirring from the sleep of centuries.

The Pontiff best prepared for understanding the great shift of power from the West to the East is the one who has already served the East in charity, in alms, and in apostolate. Here the figure of John XXIII rises to heroic proportions, for he was once the National Director of the Society for the Propagation of the Faith in Italy. In this capacity he served the universal interests of the Missions and missionary orders, for such is the function of the pontifical society of which he was the head. The legend of Malachy, that he would be Shepherd and Seaman, could not only

refer to the fact that he was the shepherd of souls in Venice and also a sailor on its canals, but in addition that he would be a Shepherd on land and a Fisherman on the seas of the world.

It is a wonderful joy to the 134 directors of the Society for the Propagation of the Faith in the United States to know that their Pontiff once held their post which makes them sensitive not only to our rich land, but to the one-third of the people of the world who go to bed hungry every night. His Holiness John XXIII will be the greatest missionary Pope in the history of the Papacy.

His Holiness will now issue encyclicals and publish decrees not in the first person singular "I," but in the first person plural "We." Because Christ, the Son of God, used the term "We" only once in His Life in which He associated a human being with Himself. Think of what a great honor it was for a creature to have the Creator put His Arms about his shoulder and say "We."

Who was this one man with whom Our Lord linked Himself? It was Peter! And John XXIII is his Successor. Back we go, link by link, to the first. No chain is ever stronger than its weakest link, and its weakest link was the First Peter. But this first link is held in the hands of Christ Himself Who said to Peter and to all of his successors including John XXIII: "But I have prayed for thee, that thy Faith may not fail." Christ's prayers are always answered.

Holy See Contributed to Six U.N. Bodies New Yearbook Shows

THE Holy See made contributions or pledges to six United Nations agencies and organizations last year, according to the newly published Yearbook of the United Nations International Agencies.

A check of the yearbook indicated that the largest single contribution from the Vatican was $10,000, given to the United Nations Korean Reconstruction Agency, of which the Vatican is not a member.

The Holy See pledged $2,000 toward the fund for carrying out the expanded Technical Assistant Program for 1958.

The U.N. Yearbook also reports that the Holy See contributed to the budgets of the United Nations Children's Fund, which works to aid needy children throughout the world and to promote better living standards for families; and to the International Atomic Energy Agency which works to promote peaceful uses for atomic energy. The Atomic Energy Agency was founded in July, 1957, with the Holy See being one of the founding members.

As a member of the International Telecommunications Union, a U.N. agency which aims at improving communications throughout the world the Holy See was assessed and paid approximately $1,025. It also contributed nearly $500 to the Universal Postal Union, which aims to promote international postal regulations and improve international mail service.

The Holy See is also represented on the Executive Committee of the United Nations Refugees Fund (UNREF), and contributed to the fund.

In addition, the Vatican sent official observers to many meetings of the United Nations and its specialized agencies, including the Economic and Social Council, the U.N. Food and Agriculture Organization (FAO), and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Award for Mission Work Bestowed Posthumously Upon Cardinal Stritch

AN award for distinguished service to the mission work of the Church was bestowed posthumously on Cardinal Samuel Stritch, Archbishop of Chicago.

The honor, known as the Xavier Award, was accepted by a nephew of the late Archbishop of Chicago, Father Morris Stritch of Memphis, Tenn., during the 16th annual Jesuit Mission benefit dinner here.

The award was presented by Father Thomas E. Henneberry, S.J., Provincial of the New York Province of the Jesuits. Previous recipients include His Eminence Francis Cardinal Spellman, Archbishop of New York; Archbishop Richard J. Cushing of Boston, and Auxiliary Bishop Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith.

Earlier this year Cardinal Stritch was named Pro-Secretary of the Sacred Congregation for the Propagation of the Faith. He died in Rome in May after his arrival to take up his new duties. The Cardinal had also served as chairman of the American Board of Catholic Missions.

Bishop Vincent Kennally, S.J., Vicar Apostolic of the Caroline and Marshall Islands, spoke at the banquet. He said the growth of a native clergy in the Philippines is "one of the most consoling results of the years of labor" there.

More than 50 per cent of the Jesuits in the Philippines are Filipinos, Bishop Kennally pointed out. This trend, he said, "is in keeping with the desires of the Holy See."

Lauds U.N. Endorsement of World Year to Draw Attention to Plight of Communists' Victims

UNITED Nations approval for a World Refugee Year to start in June, 1959, has been praised by the president of the International Catholic Migration Council (ICMC), James Norris.

Purpose of the year is to focus world attention on the plight of the thousands of refugees who still flee each month from Red-dominated lands in Europe and Asia and thus speed governmental and voluntary efforts to solve their problems.

Mr. Norris, who also is European director of Catholic Relief Services—National Catholic Welfare Conference, recalled that Msgr. Edward E. Swanstrom, CRS-NCWC executive director, had made a similar proposal at the 1957 ICMC congress in Assisi, Italy.

Early in 1958 the idea of a World Refugee Year was given impetus by a group of British parliamentarians and was later endorsed by the executive committee of the UN Refugee Fund.

Ten nations joined in sponsoring the resolution before the UN General Assembly: Argentina, Austria, the Dominican Republic, France, Iran, Italy, the Netherlands, Norway, the United Kingdom and the United States. The General Assembly's endorsement of the proposal was also a defeat for the Communist bloc, whose eight members cast the only votes against it.

Since 1945 more than 40 million persons, most of them victims of Communist aggression in Eastern Europe, China, Korea and Vietnam, have fled their homes and become refugees. Their need has called for an unparalleled humanitarian effort on the part of governments and voluntary agencies in the free world.

CRS-NCWC alone has assisted in resettling more than 300,000 Catholic refugees in ten years, some 240,000 of them in the United States. It is arranging resettlement of a further 25,000, mostly Hungarians and Yugoslavs located in Western Europe.

Also in Western Europe it is helping an additional 40,000 refugees who because of ill health, physical disability or other reasons cannot be resettled overseas. It is getting them homes and jobs or finding them place in an appropriate institution.

The CRS-NCWC staff in Europe now numbers 520 persons.

The total value of the CRS-NCW program to date for refugees, relie and other welfare is $732 million. Fo this year alone it amounts to $15 million, a sum realized through th Bishops' Appeal Fund, collections o clothing in the U.S., surplus U.S foods, donated shipping space t transport food and clothing an other sources.

The General Assembly decision t declare a World Refugee Year wa taken during a debate on the an nual report of the UN High Com missioner for Refugees, Dr. August Lindt. The High Commissioner tol the assembly that the refugee prob lem is not insoluble. He note that despite the fact that the refuge population has been swelled in th last four years by 300,000 new re ugees — mostly Hungarians — pe manent solutions have been foun for an over-all total of 440,000, rep resenting a substantial net reductio

In spite of these efforts, howeve a vast number of refugees remain t be provided for. They includ 120,000 unsettled refugees in Austri France, Germany, Greece, Italy an Turkey plus about 20,000 in camp in Austria and Italy and anothe million Chinese refugees in Hon Kong.

In addition, there are approximat ly a million Arab refugees in th Middle East, who do not come und the mandate of the High Commi sioner. They are the responsibili

of the UN Relief and Works Agency for Palestine Refugees, which is facing a crucial financial situation, according to the report presented to the UN by its acting director, Leslie J. Carver.

Meanwhile, the exodus from behind the Iron Curtain continues. Some Poles are escaping into Scandinavia and Western Europe and some Hungarians into Austria, but the major flow at this time is of East Germans into West Germany and of Yugoslavs into Austria, France and Italy.

"Our most pressing problem today is that of the refugees from Yugoslavia, who number about 20,000," Mr. Norris told this correspondent. "Most of them are Catholics and consequently we have a primary responsibility for them."

"In our opinion," Mr. Norris continued, "these refugees are an international responsibility and other lands should help relieve the countries of asylum, such as Austria and Italy, of this burden."

Mr. Norris expressed appreciation for the substantial help already given by the U.S. escape program and at the same time indicated that he hoped that such help would increased.

The Communist attitude to human values came out more clearly than usual in the UN debate on refugees. In the face of indisputable evidence of hundreds of thousands of squatters and tens of thousands living on roof tops and in the streets of Hong Kong, the Soviet delegate blandly denied that there was any refugee problem there. And, while refusing to make any financial contribution to help the refugees, the Communist delegates contended in chorus that the only reason people fled to the West was because they were duped by "lying propaganda" and that the solution of the entire problem was to repatriate the escapees. A Soviet resolution to this effect was rejected by an overwhelming vote.

Says Christians Have Duty to be Active in Work of World Bodies

ARCHBISHOP Paul Marella, Apostolic Nuncio to France, told participants in UNESCO's 10th General Conference that Christians have both a need and a duty "to participate actively" in organized efforts to bring about world harmony.

Archbishop Marella offered a Solemn Mass in the Church of St. Francis Xavier to mark the opening of the UNESCO meeting. In his sermon, he recalled that His Holiness Pope John XXIII had served in the very same capacity here in 1952, and that as the present Nuncio he was echoing the Pope's voice, "his fatherly affection for your organization."

Archbishop Marella then said:

"We have gathered in this church because all of us realize that all that we receive comes from God the Provider. According to the word of St. James, 'Every good gift and every perfect gift is from above, coming down from the Father of Lights, with whom there is no change, nor shadow of alteration.'

"Our human activity is measured by its goal, who is God. Thus in this solemn moment, we question ourselves about our activity, and try to gain a greater feeling of assurance and security concerning the worth of our soul--a clearer insight of the lofty goals we seek to attain.

"For many people, religious feeling seems to matter little sometimes. But in human activity, is it not comparable to the force, mysterious yet so useful, which so unremittingly attracts the magnetized needle toward the pole? If the superficial soul turns with the wind of changing doctrine, swinging in every direction like a weather vane, which has no choice, the soul which is serious, straightforward and fundamentally religious neither turns back nor deviates from its course, like a navigator who follows his course with confidence in the accuracy of his instruments.

"It is in returning to God that we can deepen our sense of solidarity. If at this moment members of the great organization UNESCO are gathered together from the five continents, it is not because of some chance meeting or of a proximity of nations which pay no heed to each other, but rather under the sign of their common origin and destiny as members of the great family of mankind having the same Father, who is God.

"Representing the Holy See spotlights the solidarity which unites all members of UNESCO by bonds surpassing national boundaries and rebinding each to all mankind. Science, the arts and diverse cultural activities unite the subjects of the different countries in such a way that nobody experiences the slightest infringement of his own national allegiance.

"This is why UNESCO strives t uncover the close bonds which ster from the hopes and primary interest of each. This would only be possible in all its fullness, with the comin into play of a supernatural leave which is divine grace."

Archbishop Marella then recalle these words which Pope Pius XI addressed less than three weeks befor he died to a delegation of philoso phers which went to Castelgandolf for a special audience following th 12th International Congress of Philos ophy in Venice:

"The most ingenious endeavors t establish a human community brotherhood will remain futile as lon as man does not submit with filia docility to the Providence of th Father, who created him and adopt ed him, and to His Son.

"Religion is thus the leaven, an Christians have to be fully aware o it, "the Nuncio said. "They cannc agree to be mere passive witnesses o the work of civilization. They mus feel both the need and the duty t participate actively in the joint effo of bringing forward their standard for action and their principles of life

"Thus the Church has her prope function in this respect. She does no remain indifferent in anything con cerning the destinies of the individua or those of society."

Archbishop Marella continued:

"UNESCO has as a proper concer the conisderation of the spirit. Thu above all it is difficult to ignor religion completely.

"Since Christianity does not t itself to any one culture or civilizatio it is capable of embodying itself in a

of them, and bringing the divine leaven to each.

"What best restates the fact of the brotherhood of man at every moment is the initial phrase of the Pater Noster—'Our Father who art in heaven.'

"And while UNESCO undertakes to promote mutual appreciation between the East and West for their respective cultural values, it can rightfully be said that the Church has always done this very thing, with various results, in the course of the long history of her mission."

Recalling once more that Pius XII had declared that the Church promotes the exchange of experience and energy among all the peoples of the earth, the Papal Nuncio noted that on that day UNESCO's first sessions were held in a new headquarters building whose design, while daringly modern in aspect, does not disfigure the traditional beauty of the city. The qualities of unity and harmony which give the new building its meaning do not pertain simply to material things, he said, but are also the symbol of spiritual activity which is beneficial and enduring.

Archbishop Marella then told the UNESCO congregation:

"May the Lord bless your hopes, enlighten your deliberations and show favor on your work. By the lofty human values of science and culture, let yourselves be joined to the strength of virtue and bond of that charity which must be the very basis of peace."

The prelate concluded by citing from a statement by Pope John XXIII himself on the import of peace founded on the legitimate individual rights and sustained by brotherly love. Then he asked the blessing of Almighty God on the work of UNESCO and on the families and peoples it represents.

Migration Committee Head Hails Pius XII as 'Pope of Migrants'

THE outgoing president of the Council of the Intergovernmental Committee for European Migration said here that the late Pope Pius XII "will rightly be remembered as the Pope of migrants and refugees."

The council observed a minute of silence in the late Pontiff's honor at the opening meeting of its ninth session at the suggestion of outgoing president Gordon Jockel, head of the Australian delegation.

Delegates from twenty-seven member nations, and observers from other governments, voluntary agencies and other organizations concerned with European migrants and refugees took part in the conference here.

Two observers represented the Holy See at the conference. They were Msgr. John Ferdofino, of the Apostolic Nunciature at Berne, and Father Henry de Riedmatten, O.P., of the International Catholic Information Center in Geneva.

The council unanimously approved a suggestion to send a message of congratulations to Father Dominique Pire, Belgian Dominican priest who was awarded this year's Nobel Peace Prize for his work on behalf of refugees.

Book Reviews

Worship:

The Life of the Missions.

By Johannes Hofinger, S.J. 220. pp. University of Notre Dame Press. 1958. US$3.95.

What has been the missionary impact on the current liturgical renewal? Father Hofinger's thesis is that properly conducted worship not only honors God but in missionary fashion draws more of God's children into the fold to honor Him in worship. For the liturgy is one of the most effective forms of Christian preaching if properly conceived.

The author reappraises the Christian liturgy in the light of the past and the rapidly evolving present, and he makes a strong plea for more active participation of millions of Christians in the Church's life of worship. He bewails the defects which crept into the liturgy from the fourth century on through a great falling-off of the people's active sharing in the essential parts of the Mass.

While Father Hofinger's analysis of past developments is wonderfully illuminating, the practical missioner will welcome especially his constructive description of present-day methods in mission lands, such as communal worship in the absence of a priest and the use of art and music.

Even Unto The Indies

By John Correia-Afonso, S.J. 101 pp. The Messenger of the Sacred Heart, St. Xavier's High School, Bombay 1, India. 1956. US$1.00.

The subtitle of this clear and graceful little book is "Ignatius of Loyola and the Indian Missions." And its contents, which are based on an extensive study of surviving documents on early Jesuit activities in India, give a concise picture of Loyola's intense interest in India.

His recommendations on points of religious discipline and his letters contain many important directives regarding methods to be followed. And he paid great attention to selecting first-rate missioners, like Xavier, for work in India and other foreign lands.

The remarkable accomplishments of the Jesuits in India were due, in no small measure to St. Ignatius's vision and fatherly foresight. Valerian Cardinal Gracias of Bombay has written the preface.

Reviews in Brief

Cambodia

By David J. Steinberg 345 pp. Human Relations Area Files. 1957. US$ 7.75.

This detailed study of Cambodia, its people, society and culture, is the seventh volume in the Country Survey Series produced by a group of social scientists associated with the Human Relations Area Files. Highly recommended to Asian specialists and students.

India: The Awakening Giant

By W.S. Woytinsky. 201 pp. Harper. 1957. US$3.75.

"The key to understanding India is the simple fact that, in an environment and under conditions that are

strange to us, she is shaping her future according to the pattern which is common to us and our friends and allies, indeed the common pattern of the world." In these words W.S. Woytinsky epitomizes impressions gathered during an extended tour of the world's largest democracy. As an economist, his approach is conditioned largely by his observations of India's plans for industrialization and the Community Development Program.

Personal And Oriental

By Austin Coates. 260 pp. Harper. 1957. US$4.00.

Here, in a picture-in-motion, are an Englishman's impression of the people he visits in various countries of Asia—Japan, Hong Kong, the Philippines, Burma, Pakistan, Iraq, and Turkey. While the Catholic reader will not accept completely the author's interpretation of the Church's role in the Far East, Mr. Coates is a persuasive and informative guide to far-off people and places. His viewpoint is subjective; it is also sympathetic, witty, and illuminating.

Ame Chinoise et Christianisme

By Rev. Francois Huang. 152 pp. Paris: Casterman. 1957. 570 French francs

An unusual analysis of the Church in contemporary China by a Chinese priest who was educated in Peking, Lyon, and Paris. Son of a Confucian father and a Buddhist mother, Father Huang was converted to Catholicism in 1945 and ordained to the priesthood in 1952. He speaks out frankly to the Catholics of the West, urging them to give up out-moded concepts of Western superiority in favor of a true understanding of the universality of Christ.

Borneo People

By Malcolm MacDonald. 424 pp. Knopf. 1958. US$6.50.

In 1946, the last White Rajah of Sarawak—a small jungle state on the island of Borneo—ceded his realm to Britain, thus ending more than a hundred years of peaceful rule by the Brooke dynasty. As first British Governor-General of Sarawak, the Right Honorable Malcolm MacDonald, son of the British Prime Minister, Ramsay MacDonald, resolved to continue the Brooke family's tradition of personal rule. And so he began a series of voyages up the great river of the land, its natural roads, on ceremonial and social visits to the pagan tribes of the interior. He fell in love with the simple people and, in this captivating book, tells his impressions of their customs. Illustrated with magnificent photographs.

Mission de L'Eglise

By Charles Couturier, S.J. 142 pp. Paris: l'Orante. 1957. 390 French francs.

Excellent, brief discussion of how the Church is to be firmly rooted in non-Christian cultures. The author expresses his views, which owe much to the great works of Danielou and DeLubac in clear and interesting language. His work, a true product of modern French Catholic thought, is particularly recommended to seminarians and missioners.

Mission Chronicle

CEYLON

CEYLON ARCHBISHOP, PRIEST WARN AGAINST NATIONALIZATION THREAT TO CATHOLIC SCHOOLS

COLOMBO, Ceylon — Ceylon's only Archbishop has called on the government to allow the Church to continue its educational work and to withdraw a threat to nationalize Catholic schools.

In a speech at St. Joseph's High School in nearby Grandpass, Archbishop Thomas B. Cooray, O.M.I., of Colombo urged Catholic parents to appeal to the government to drop its ban on the establishment of new Catholic schools.

In a speech at Jaffna, Father S.N. Arulnesan, O.M.I., rector of St. Patrick's College there, called the government ban on new schools a "totalitarian move."

The speeches came after months of dicussion among Ceylonese officials on a proposal, originally made by the powerful, semi-official Buddhist Advisory Council, to nationalize the country's private schools.

ORGANIZE CEYLONESE LIBRARIANS

COLOMBO, Ceylon — Catholic librarians from all over Ceylon formed a librarians' organization during a meeting at All Saints' church here.

Begun with the backing of the Hierarchy, it brings together Catholics employed in government and other non-Catholic reading places, in addition to chiefs of Catholic libraries.

SAYS CEYLONESE PROPOSAL FOR TAX AGAINST CHURCH WOULD HIT THE POOR HARDEST

COLOMBO, Ceylon — A Ceylonese Catholic spokesman declared here that the underfed and the underprivileged will be the hardest hit if a cabinet minister's demand for taxation of Church properties is carried out.

Father Manik Muttukumaru, editor of The Messenger, Catholic weekly published here, expressed opposition to Social Services Minister T. B. Ilangaratne's call for a "special tax" on Catholic Church funds. The priest said that the Social Services Minister should more than anyone else be aware of the amount of charitable work done by the Church in Ceylon. He said that the tax suggested for Catholic funds would sap the Church of the means used for her charitable institutions, and thus be a major blow against the poor of Ceylon.

In urging the enactment of a special levy against the Church, Mr. Ilangaratne echoed the appeal made by Buddhist spokesmen, representing

the country's majority religion. At the same time, the Social Services Minister criticized the nation's secular press for allegedly leading earlier protests against the proposal. He said the press "spearheaded" a campaign against taxation of the Church because such a levy would affect "hitherto untouched finances of the Church."

In reply, Father Muttukumaru agreed that the press had supported the Church in this instance. But he said the support was given because the press was convinced that Church funds are put to good use in Ceylon, not because the press is unduly partial towards the Catholic Faith. He said also that he had yet to see one instance of concern over safeguarding the finances of the Church on the part of the secular press.

CHINA

BISHOP CONFIRMS 470 RED-EXILED CHINESE

HONG KONG — Bishop Joseph J. Oste, C.I.C.M., confirmed 470 Chinese converts here who had fled from Communist persecution.

Bishop Oste was expelled from his Diocese of Jehol, Manchuria, by the Chinese Reds in 1951.

The confirmation ceremony was held at Our Lady of the Angels Church in a refugee resettlement area under the care of Father Arthur Dempsey, M.M., of Peekskill, N.Y. Among 15,000 refugees settled in this area, 2,409 have been baptized since 1950.

Father Dempsey has constructed a school, welfare center, dispensary and cloth-weaving factory for the refugees. These institutions, together with the Church, convent and refugee housing project, comprise a community called Pius XII village.

FIRST CHINESE CATHOLIC PAPER MARKS 30TH YEAR

HONG KONG — The first Chinese-language Catholic newspaper celebrated its 30th anniversary of publication here.

The Kung Kao Po (Catholic News) founded here in 1928 by Father Andrew Granelli, P.I.M.E., from Milan, Italy, was the first paper to bring Catholic news, as well as devotional, doctrinal, and apologetic material to Chinese Catholics in their own language.

During the Japanese occupation of Hong Kong publication ceased for a time, and a few years later the Communist occupation of China cut off a great number of former subscribers. Despite these difficult circumstances circulation has continued to grow until today there are now 40,000 subscribers throughout the Far East.

CANADIAN PRIEST REACHES FREEDOM AFTER BEING OUSTED BY RED VIETNAM: FINDS FELLOW REDEMPTORIST MISSING

HONG KONG — A Canadian priest recently expelled by Communist-controlled northern Vietnam arrived here by way of Red China and reported that the Vietnamese Reds have stepped up their drive against the Church.

But a second Canadian priest reported expelled from northern Vietnam had not been heard from since his arrest four weeks earlier.

The priest who reached here is Father Denis Paquette, C.SS.R., 47-year-old missioner from Coaticook in southern Quebec. He was arrested by the Communists in the Red capital of Hanoi and then released at the border between Vietnam and China.

While overjoyed on finally reaching this British colony, he expressed concern over the fact that nothing was known of the whereabouts of Father Thomas Cote, C.SS.R., who is 62. His fellow Redemptorist from Quebec City was arrested and ordered to leave northern Vietnam at the same time he was.

The two Canadian missioners had been stationed at the Redemptorist monastery in Hanoi since 1954. Father Paquette said that in early October, he and Father Cote were summoned to the police station in Hanoi. A Communist police official there told them they were being expelled from northern Vietnam, and that they were to leave the country immediately.

Neither priest was allowed to return to the monastery. They were put into separate automobiles and driven in the direction of the city of Haiphong. On the way, the car Father Cote was riding in sped out of sight, and Father Paquette did not see his fellow priest again.

In Haiphong, Father Paquette was put aboard a train bound for the border town of Langson. Reaching there, he was escorted to the border itself, where Vietminh policemen told him:

"Now you are out of Vietnam. Go where you want."

The Canadian priest made his way to the city of Nanning, where with the help of a Chinese woman who spoke Vietnamese and some money advanced by the Chinese Communist government he managed to obtain train passage first to Canton and then to the Hong Kong border.

Father Paquette stated that the faith of the Catholics in northern Vietnam is still very strong despite the "slave regime" in which they must live under the Communists. At the time of his expulsion, the Redemptorist parish in Hanoi was caring for 1,000 parishioners, most of whom received the sacraments regularly, he said.

He said also that the novena service to Our Lady of Perpetual Help held by the parish every Saturday night was very well attended. Not only the parishioners took part, he said, but also people from all over the city—pagans as well as Catholics.

In an effort to dissuade the people from attending these devotions, the Communist officials continually checked the names and addresses of all who entered the monastery church on Saturday night, the priest said.

"Since these poor people realize that they now have nothing else but God and His Blessed Mother, they have become better Catholics," Father Paquette declared.

The Canadian missioner arrived in Hong Kong twenty-three years to the day after he first came to this city from Canada on his way to the missions in Vietnam. After a short rest he hopes to visit his parents in

Canada. He was ordained in Vietnam in 1941, and his parents have never seen him as a priest.

The expulsion of Fathers Paquette and Cote reduces the number of foreign missioners known to be in northern Vietnam to sixteen. In addition to Archbishop John Dooley, S.S.C., Apostolic Delegate to Indochina, whose headquarters are in Hanoi, there are eight missionary priests—six French, one Belgian and one Irish. There are also seven French Sisters of St. Paul working in Hanoi.

There are five Vietnamese bishops and 4,000 Vietnamese priests in various towns and villages of northern Vietnam, although a large number of the priests are believed to have been imprisoned recently by the Communists.

REFUGEE CHINESE ARTIST EXHIBITS PAINTINGS IN CAPITAL CITY IN HOPE OF COMING TO U.S. FROM HONG KONG

WASHINGTON — The announcement stated there was an exhibition of paintings and modern religious art in the Chinese manner at the Institute of Chinese Culture here in the United States capital—but that wasn't even half of the story.

On exhibition is the work of Luke Fan, who was gaining headway as a painter in his native Suchow when the Communists gained the upperhand. A convert to Catholicism, Luke Fan slipped through the Bamboo Curtain and made it to Hong Kong. He's there now and he sent to the Chinese Institute here a number of his paintings in the hope they would be sold and the proceeds used to enable him to come to this country to pursue his artistic talents.

Luke Fan works with Chinese water colors, said to be more durable and lasting than the American variety, on silks and on rice paper. His specialty is the Madonna, although the exhibit also includes some of his landscapes.

Luke Fan is the latest in a series of Chinese artists who have become the proteges of Archbishop Paul Yu Pin of Nanking, who has been in this country ever since the Communist take-over of China, when the Reds placed the Archbishop high on the list of wanted men. As a means of establishing closer cooperation and understanding between the U.S. and nationalist China, the Archbishop founded the Chinese Institute here.

A decade ago, Archbishop Yu Pin brought to his city the late Chang Suan-tie. He was known as north China's outstanding painter of tigers. It was said that at his north China home he maintained a menagerie of a dozen or so tigers which he used as models for his paintings.

The bearded, picturesque artist was a convert to the Catholic Faith and he fled China when the Communists gained power, leaving his tigers behind. There was an exhibition of his work at the Chinese Institute. Chang Suan-tie became a favorite in the capital's art circle.

Next the Archbishop sponsored a young woman artist. Miss Yu Sintse, also a Catholic, who came from southern China and specialized in paintings of the Madonna and the Holy Family in Chinese style. Two of her paintings were donated to the Catholic Univer-

sity of America where they attracted considerable interest.

ILLICIT CONSECRATIONS OF 'PATRIOTIC BISHOPS' IN COMMUNIST CHINA CONTINUE

HONG KONG — The first news of the persecuted Church in Red China to reach here in several months brings word of further illicit consecrations and elections of "patriotic bishops."

New sources from Communist China report the consecration of two schismatic bishops and the election of one more last July.

It has also been learned here that a number of public prayers have been ordered suppressed in Catholic churches in Communist China.

According to a recent issue of the bi-monthly review, Kwang-Yang, published by the Vatican-condemned Patriotic Association of Chinese Catholics, Father Li Hsi-Tsing was illicitly consecrated Bishop of Chengtu, Szechwan, on July 16 in the Chengtu Cathedral. Bishop Paul Wang Wencheng of Shunking is named as the consecrator, assisted by Bishops Matthew Tuan In-min of Wanhsien and Paul Ten Gan-lin of Kiating.

The Kwang-Yang also reports that Father John Wang was illicitly consecrated in Paoting as Bishop of that diocese on July 20 by Bishop Xavier Chao Cheng-sheng, S.J., of Sienhsien. Bishop Chao was assisted by three schismatic bishops—Chang Shou-yi, Lau Pai-lu and Pau Chao-ching—whom he had previously consecrated illegitimately on April 20.

Although this consecration was reported by the Communist press here two months ago, no mention was made at that time of the consecrator or the place of consecration.

The legitimate Ordinary of Paoting is Bishop Peter Fan, who was deposed by the Communists only a few weeks after he was reported to have made a full "confession" of guilt and to have demanded the "socialization of the Church in China" and the "breaking of all ties with the Vatican."

The Communist press further notes that Fathers Li Lieou-ji and Chou Ki-wei were elected "bishops" of Yo-yang, Hunan, and Ningpo, Chekiang, respectively. (The Pontifical Yearbook lists no Yo-yang diocese.)

The same news report states that "new bishops" have been elected for the Archdiocese of Hangchow, Chekiang, and the Diocese of Iping (Suifu), Szechwan, but does not give their names.

The total number of Chinese priests reported to have been "elected bishops" is now thirty-two. Of these fifteen are known to have been illicitly consecrated.

Communist news sources also report that the Patriotic Association of Chinese Catholics has suppressed the recitation of the prayers after Mass in many sections of the country. According to their reasoning, these "reactionary prayers" were instituted by the Church in 1884 "to combat the workers' movement" throughout the world. The article notes that the "Satan" mentioned in the prayers is none other than the Communist party and thus this prayer should be abolished.

(The prayers after Mass were started by Pope Leo XIII for the solution of the Roman Question, which ended

in the 1929 Lateran treaties between Italy and the Holy See setting up the sovereign state of Vatican City. The prayers are now offered for the conversion of Russia.)

Among other prayers suppressed in various parts of China are the public recitation of the Prayer for Peace, the Consecration and Act of Reparation to the Immaculate Heart of Mary, and the Prayer for the Pope.

HONG KONG: TOO MANY RELIGIONS

HONG KONG — "I should like to become a Christian but I do not know what kind is best." A remark something to this effect is made by many good pagans in Hong Kong. The majority of the people of Hong Kong, about 3,000,000 souls, are practically without a religion and they have too many religions to choose from.

In June 1958, the Catholic population of the colony was 130,000, about twice what it was in 1954. Things are not made easier for the seeker of religious truth who, wishing to leave paganism behind, is confronted with about 120 sects.

Many of the people who are without any religion at all, and that means the majority of the people of Hong Kong, are looking for something that will give meaning and purpose to their lives. They are naturally bewildered when they see many sects that claim that they have the truth.

The Catholic Church has twenty-one parish churches in Hong Kong and Kowloon and it has more than fifty village churches. It conducts 144 schools, five hospitals and a large variety of charitable institutions including twenty-four dispensaries and seven orphanages.

The Anglican Diocese of Hong Kong, which includes the Portuguese colony of Macao has nine recognized parishes and eight chapels. Lacking official statistics we give the generally accepted estimate that Anglicans number between 15,000 and 20,000. Most of the non-Anglican Protestant Churches are small in number and together they perhaps total 15,000 to 20,000 members. There are about 150 workers of the Watchtower Bible and Tract Society (Jehovah's Witnesses) who, though few in number, are very active and persistent.

There is also a Russian Orthodox Church in the Colony and that is broken into two segments one of which recognizes the Patriarch of Moscow and has its own church while the other, which denies such recognition, and without its proper church has intercommunion with Anglicans.

Non-Christian religions are also present in Hong Kong. Buddhist activities have expanded in the last few years and there are now a number of Buddhist Associations with free schools and medical centers. There are also some monasteries in rural areas of Hong Kong. It is Mahayana Buddhism that is followed.

Chinese Muslims in the colony number about 5,000 and there are about 1,500 non-Chinese. There is also a very small but influential Parsee Community. The first Hindu Temple in Hong Kong was built in 1953. Jews, who number about 250, have a synagogue on the Island.

The majority of the people are actually said to be Taoists or Confucianists but more often than not they

cannot be labeled as belonging to one or the other. Today the great obstacle to Catholicism in Hong Kong is to be found in divisions that exist among Christians.

The Missionary Intention for the Apostleship of Prayer for January 1959 is That the unity of the Church should attract the nations to the Faith.

INTERNATIONAL LACK OF INTEREST IN HONG KONG REFUGEES DEPLORED

HONG KONG — A Protestant minister and a Catholic lay leader here both expressed regret recently at the neglect of the refugees of Hong Kong by the nations of the world.

It was noted that no top-level consideration of the Hong Kong refugee problem was given at the United Nations General Assembly's current session. Chinese, British and private-welfare experts familiar with the problem and its present political context in New York were in agreement that there has never been much real interest among the governments of the UN member states.

Dr. Elfan Rees, advisor on refugee affairs to the World Council of Churches, referring to a resolution by last year's Assembly session encouraging member contributions said the resolution has "as much validity as an unposted letter." Actually the result of the resolution was a total of about $1,000 of which $500 came from the Holy See. Dr. Rees deplored the apparent lack of concern on the part of governments, excepting Taiwan, after private agencies like the United Nations Association's Hong Kong branch and the Lutheran World Federation had shown the extent of the need so clearly.

Mr. Hilton Cheong-leen, joint secretary of the United Nations Association of Hong Kong and a prominent Catholic leader gave an interview on the occasion of the arrival of a British Parliamentary Delegation (that arrived) about November 4th for a two-weeks information visit. "It was a shame, "he said," that western countries were paying more attention to refugees in other parts of the world to the complete disregard of the Hong Kong refugee population." A recent report said that some thirty countries had pledged $16,000,000 for the relief of Palestine Arab refugees with the United Kingdom pledging $2,700,000 for the first six months of 1959. Mr. Cheong-leen said that the World Federation of United Nations Associations recently wrote UN associations asking them to see what they could do toward helping the Hong Kong refugees.

More than 300,000 refugees who are "Street Squatters" still remain to be settled and many more need much urgent help.

TO POSSESS A PAPAL ENCYCLICAL IS CONSIDERED TREASON BY CHINESE REDS

HONG KONG — In China it is considered treason to possess the Encyclical "Ad Apostolorum Principis," it has been learned here.

One of the great acts of the pontificate of Pope Pius XII was the Encyclical which His Holiness addressed to the Bishops and the Faithful of China on the unity of the Church and the conditions necessary to maintain it.

The Communist press has never made allusion to the document which has never been communicated openly to Catholics in China. It is not possible in China to read such a document in parish churches as is the custom in countries where there is religious freedom. It is certain, however, that the Encyclical has got across the frontier.

It is reported to us that the "Catholic Patriotic Association" has attached a poster to the walls of the Bishop's House in Canton which reads:" Father X...is a traitor. He has received the imperialist Encyclical from the Vatican."

LITERARY MEN ENLISTED TO INCREASE STEEL PRODUCTION

HONG KONG — The latest information here on Communist China's effort to surpass England in steel production tells us that literary men—journalists, authors, poets and dramatists—are taking part in the movement.

The great campaign to increase steel production has been in full swing since the beginning of the present year. It is not only the great steel centers that are supposed to break production records but also, and especially, the small furnaces in the "popular communes" all over the country.

It would be a mistake to suppose that the literary men are making their contribution with pen and pencil. They are enrolled as *bona fide* steel workers. The New China News Agency announced on October 22nd that Tsao Yu, Shao Chuan-lin, Liu Pai-yu, Chou Li-po and Chang Tien-yi celebrated writers, were working in the open air pouring molten steel and operating furnaces. They had begun to work on the 10th, and after several days and nights of hard work, by seven o'clock in the evening of October 22nd they had produced nearly a ton of steel.

There is such enthusiasm among these literary steel workers that the Union of Chinese writers plans to send a greater number of its members to work. NCNA sees two advantages in this: increased production, on the one hand, and the reform of writers by work, on the other.

Taso You is the creator of modern Chinese drama anl there is no doubt about his acceptance of the current doctrine. His drama *The Glorious Day* (1954), which puts the medical world and the "bacterial war" of Korea on the stage, illustrates both his perfect conformism and his great talent.

TRAGIC REPORT ON LOT OF YOUNG CHINESE WORKERS ON MAINLAND

HONG KONG — A unique report received here in the Journal of the Chinese Youth under the title *Magnificent spirit of the youth in Urumchi (Sinkiang) in the construction of the canal of youth,* reveals the tragic lot of young Chinese workers.

Very little has been known about the lot of the Chinese youth who were deported *en masse* to frontier regions after the troubles of 1957 and the period of the "Hundred Flowers." In the large coastal cities it is said that assignment to Tibet was equal to a death sentence for six out of ten and the silence of the press on conditions

of life in those remote regions tends to confirm that rumor. The Journal of the Chinese Youth has this to report on the Urumchi project:

"The building of this canal called for 800,000 days of work; 500,000 cubic meters of earth had to be transported. It was accomplished in 131 days by 30,000 young men and women.

"Before the work began there was some question as to whether these youth, who had never before worked with their hands, might not freeze (to death) in the ice and snow. The earth was frozen to depths varying between fifty centimeters and 150 centimeters. The temperature was at least between thirty and forty degrees Centigrade below zero (22-40 Fahrenheit). There was a cold wind that blew fiercely from the Gobi Desert.

It was under these conditions that the 'heroic youth' worked. When their shoes wore out they worked in their stockings; if they had no gloves they worked with their bare hands. Chou King, an eighteen year old girl from South China, worked heroically in water that first had to be freed of a covering of ice. A 14 year old girl tried in vain to lift stones that were too heavy for her.

"The work period was fixed at eight hours a day but they worked ten and twelve. Some worked three days and nights without sleep. Many were so tired that they fell asleep at short rest periods. Many were half asleep as they ate but they went right back to work again as soon as the signal was given. When they had no baskets in which to carry stones they carried them in their hands. they needed rope they made use their belts or cinctures.

"The Chinese Communist You Corps took care of their mental a titudes. That is why a university st dent wrote: 'In the past I could n stand the smell of a peasant. Du ing the struggle with rightist elemen I began to understand how evil righ ists were but I was not yet able hate them. Today I see that I ha no comprehension whatever of t world of workers.'

"There were (among the worker some young girls who, when the were in their home villages, shi away from the sun lest they b come tanned; they now learned the lesson. There were many studen from the Province of Canton wh were mortally afraid of the cold an who considered sabotaging the wor But these little Cantonese prove that they could stand not only th heat but also the cold.

"There were accidents that migh have been fatal. Ice broke awa under a boy one day and he woul have been lost if he had not bee rescued by his neighbor.

"On January 17th, 1958, som trucks that were transporting 15 youth got stuck in the ice and we immobilized. These students woul have died of the cold if it had n been for a 17 year old boy who vo untered to walk to Urumchi for ai When help arrived the youngest we evacuated first but a 14 year old gi refused to be evacuated before th professor.

"Food and drink were scarce. Whe there was no water they melted ic

When food ran short normal individual portions were divided into two and three.

"It was estimated that the cost of the canal would be 2,200,000 Yuans but thanks to labor given gratis by the students the cost was only 250,000."

This document is a report made by one of the cadres of the Communist Youth. It was published to extol the glory of youth and to exalt the benefits of manual labor which transforms delicate students into hardened workers. These 30,000 are the same students who in the spring of 1957, in the epoch of the "Hundred Flowers," relying upon a promise of immunity, dared to criticized the regime.

RED CHINA'S STUDENTS FORCED TO WORK IN FIELDS AND FACTORIES

HONG KONG — For the better training of its intellectuals, Communist China is sending them to work in fields and factories. Those that are privileged to study at all are obliged to spend half their time at manual work of some kind, it has been reported here.

In Peking Mr. Liu-Kai-feng, Deputy Minister of Education, inaugurated a national exposition at which the products that were made in schools and universities were placed on exhibition. On the occasion, the Deputy Minister boasted about the new system of education which will meet the enthusiastic approval of the student world.

The testimony of many students who are absolutely desperate under the regime to which they are subjected could be given in answer to that official declaration. The following letter of a girl student of Peking to a friend in Hong Kong is a good example.

"Last year we did not study. (The anti-rightist purge occupied all the time of students.) We were told that this term would start in October and we should be back in class but now, in October, I am working on a night shift in a factory. After the night's work we have morning gymnastics. Then I go home. I sleep on the floor because we sold our beds. If we had not sold them they would have been taken away. (I forgot to tell you that our house, except for one corner, was taken over and some organizations moved in.)

"In the daytime I find it impossible to sleep. At four in the afternoon there is another hour of 'defense gymnastics.' We run one hundred meters but I was not able to make it in the time prescribed. I was pretty roughly treated and I was told that I was not doing my best. I was even scolded because this is an ideological question. Then I tried my utmost, but I still could not make it and I fell sick. Many others are sick too...

"I am sorry to know that you are sick but many others have had T.B. and have been cured. Last year when you were here things were so different that you would hardly recognize our life today. To be frank, I envy you even with your sickness. Perhaps you do not know how lucky you are."

FORCED FIELD LABOR FOR SISTERS AND PRIESTS IN RED CHINA

HONG KONG — It has been known here for some time that Chinese priests and Sisters are obliged to engage in productive labor in factories and fields. Confirmation of previous reports in this regard is now given by the "patriotic" Review of Tientsin which has published an "enthusiastic" account that was made by Sister Superior Suen Tsong-yi of Sienhsien.

The Sister Superior is quoted as follows:

"All the Sisters as well as the bishop and priests are taking part in work in the fields. This lasts from six in the morning until nine at night. At midday we take our meals in turns so that work is not interrupted. Those who dig the ground change teams every twenty minutes and those who are breaking stones every ten minutes. When wells are being dug supper is passed over and work continues on a empty stomach until nine thirty in the evening.

"At harvest time we naturally cleared our own fields but, in the spirit of charity, we also helped to harvest the fields of the cooperative. We rose at three in the morning and then after Mass set out to work.

"During the dry season we irrigated the fields. As we turned the handles of pumps we sang songs such as the *New Way* and the *Lighthouse*. During rest periods we studied the accounts of Liu Chao-chi. Of course we no longer had our religious habits. On our heads we had a white coif shaped like bowls and just big enough to cover our short hair. We no longer feared the sun. Wang-Se min, an aged Sister of more than 70 years, has a veritable passion for labor and she is consecrating her old age for the socialist construction."

In Kaifeng (Honan), so we are told, "Archbishop Ho Tsen-min" (?) is working at the harvest with all his priests and Sisters. He is 62 years old. He took a bundle of wheat into his hands and said: "I am 62. Very well! I have never in my life seen such good wheat. It is only under the Party and thanks to President Mao that we can obtain such good wheat."

A report from another place tells us about a Sister who is so zealous for the cause that she has received a special reward for her work. Jen Tsong, Sister Nan-tai (Hopeh), it is reported, works even on Sundays and holydays. In production she is as good as the average made worker. She never loses any time. If she cannot work on the fields because of rain she goes out doing propaganda among Catholics. She was named "model woman worker" and decorated as such with the "Flower of Glory."

INDIA

NEW CATHOLIC HOSPITAL IN INDIA

VIJAYAWADA, India — A new Catholic hospital named in honor of Our Lady of Fatima has been opened here among the predominantly peasant and worker population. Serving the Godavari River region, the hospital is staffed by the Italian congregation of Missionary Sisters of the Immaculate.

KERALA RED REGIME STANDS ON SCHOOL PAY ORDER DESPITE THREATENED CLOSURE BY CATHOLICS

TRIVANDRUM, India — The Communist government of the State of Kerala is standing firm on its order cancelling the financial powers of private schools despite an ultimatum from Catholic school managers.

The managers of Catholic schools have threatened to close their schools —constituting more than half of all schools—unless the government order is withdrawn.

But a government spokesman has asserted that the state's cabinet is determined to adhere to its ruling And Education Minister Joseph Mundasserry said the order would be reconsidered only if all teachers presented a unanimous request for such action.

The ruling, understood to have been issued on the advice of Mr. Mundasserry, stipulates that teachers in private secondary schools be paid directly by headmasters. Heretofore, wages have been paid by the school managers, who receive the money from the government. The school managers' association called the order a "negation" of their rights, and were joined by Kerala's Catholic bishops, who said the ruling appeared unjust.

Meanwhile, there were these other developments in the running warfare between the state's Communist regime and its non-Communist citizens:

—The Bishops who head Kerala's sixteen Sees issued a joint statement calling on the Communist government to withdraw its "offensive" textbooks. The statement, which backed up an earlier protest made by Catholic lay leaders to Kerala Chief Minister E.M. Sankaran Namboodiripad, asked parents to be prepared to suffer "sacrifices and pain" to protect little children from the "harmful effects" of the books.

The statement assailed the government's action in establishing a monopoly over preparation of textbooks, and said that the books it has prepared tend to create contempt for morality in young minds, are foreign to the ancient culture and spirit of India, and pave the way for leading the country to totalitarianism by undermining democracy.

As the Bishops summarized their criticism of the Kerala textbook question, Hindu leader Sukumaran Azheekode denounced the books as the first installment of what he called the famous Communist technique of brain washing. He denied that the attack on the textbooks is merely a "Catholic affair," and said that while many Hindus feel as the Catholics do, their lack of organizations and guidance has made them less vocal.

—A Catholic peasant youth whose father was one of five Catholics killed by Communists in a clash last summer, through legal action forced Chief Minister Namboodiripad to make a public apology to the High Court in Ernakulam. The youth, Thoman Kutty, had sued Mr. Namboodiripad for contempt of court, charging that the Communist leader's assertion that Communists were not at fault constituted interference with the police investigations that were then in progress.

The High Court admitted Thoman Kutty's petition and forced Mr. Namboodiripad to appear in person. The Chief Minister in so doing said he wanted to make an "unqualified apology," and said he had no intention of bringing the court into contempt.

JESUIT SCHOLASTICS GIVE MARRIAGE COURSE

SHEMBAGANUR, India — Jesuit scholastics from Sacred Heart College here held an eight day marriage advise course in a nearby village.

They marched to the village to meet its 800 Catholics, and used film shows as a drawing card for their course.

About 200 married persons attended the course. There were lectures given in a simple language on the sanctity of the Catholic marriage. The course was concluded by renewal of marriage vows and a playlet on the evils of communism.

The scholastics are members of the Shembaganur Social Service, formed at Sacred Heart College to enlist the aid of students in social service work. To date the members have constructed village roads, taught peasants in the rules of hygiene, and built small bridges for them.

The latest action came during the annual September-October holidays. It was prompted mainly by the propaganda for birth control now carried on in India.

The villagers also received instruction on some principles of rural economics.

INDIAN CABINET MINISTER ATTACKS CONVERSION OF HARIJANS TO CHRISTIANITY

HYDERABAD, India — An Indian cabinet minister has strongly criticized the conversion to Christianity of this country's former untouchables, now known as harijans or depressed classes.

Minister of Railways Jagjivan Ram, only harijan member of India's cabinet, spoke at the Andhra State Depressed Classes Convention here, which adopted a resolution expressing concern at "mass conversion" among the nation's 60 million harijans.

Mr. Ram told the convention that conversions to Christianity have become a serious matter and urged government action to stop them.

In his criticism the Minister of Railways claimed that two of the reasons harijans leave Hinduism are: "temptations" offered by Christian missioners, and the "social injustices" they suffer as members of a depressed class. He added that he was not opposed to conversions prompted by sincere conviction.

ARCHBISHOP URGES REVIVAL OF INDIA'S TRADITIONAL CULTURE

MADRAS, India — An Archbishop has asked India to go back to her culture of the past and not to be submerged by the "advance of modern Western culture."

Archbishop Louis Mathias, S.D.B. of Madras-Mylapore, said technical advance was essential for India. But it should not be allowed to "wipe out our cultural heritage," he said.

The Archbishop asked for a revival of the "ancient way of life in India."

It emphasized spiritual values, esteemed the discipline of the mind and conceived of man as a being destined to serve God as well as man, he declared.

The Archbishop was a guest speaker at the 28th South Indian Education Week here.

He called for religious and moral instruction in India's schools and colleges, and said true social progress and scientific advancement in India can be based only on her past.

PRESIDENT OF INDIA SENDS CORONATION MESSAGE TO POPE

NEW DELHI, India — President Rajendra Prasad of India sent a message of congratulations to His Holiness Pope John XXIII on the occasion of his coronation.

He said:

"On behalf of the government and people of India and on my own behalf I take pleasure in conveying to Your Holiness our sincerest felicitations . . . together with best wishes for a long and prosperous reign."

Earlier the Pope had thanked President Prasad for his congratulatory message at the time of his election, saying:

"On the occasion of Our election to the Sovereign Pontificate, Your Excellency thoughtfully addressed to Us a message of congratulations which was for Us a source of sincere pleasure. We assure you of Our heartfelt appreciation and thankfulness, and We extend to you Our prayerful good wishes for your personal welfare and for the peace and prosperity of the beloved people of India."

TWO INDIAN LEADERS WARN SCHOOL BAN ON RELIGION CREATES SERIOUS VACUUM

PATNA, India — India's Chief Justice and another senior statesman have attacked in separate statements the constitutional ban on religious instruction in this country's schools.

Chief Justice Sudhi Ranjan Das, speaking before a Hindu religious meeting, called India's education "faulty" and said it was responsible for what he called the undisciplined behavior of students. Nothing that India's 1950 constitution bans the teaching of religion in government-conducted schools, the Chief Justice said the home seemed to be the only place where the young may get essential "religious orientation." But, he asked, who can teach religion in the home?

He said that education that did not bring spiritual enlightenment was not proper education.

Kanialal Maneklal Munshi, retired governor of the State of Uttar Pradesh and a former national food minister, warned that the present religious-less education would breed a community of "Materialistic barbarians." Mr. Munshi said high school level schools should stress religion.

The constitution of the young nation permits religion in privately-conducted schools aided by the government, but students may take religion only with the express consent of parents. Most Catholic schools here are governed by that section of the Indian constitution.

CARDINAL MOONEY MOURNED IN INDIA, WHERE HE ONCE WAS APOSTOLIC DELEGATE

ERNAKULAM, India — Memorial services in the Syro-Malabar Rite were held here for the late Cardinal Edward Mooney of Detroit, who once served as Apostolic Delegate to India.

The memorial, at the Syro-Malabar Cathedral of St. Mary, included a Requiem Mass and the Office of the Dead, and was conducted by Archbishop Joseph Parecattil of Ernakulam. The Syro-Malabar rite has about 1,130,000 Catholics, most of whom live in the state of Kerala.

Cardinal Mooney, as an Archbishop, was Apostolic Delegate to India from 1926 to 1931.

CARDINAL MOONEY, KNOWN IN INDIA AS 'AMERICAN EXPRESS,' LAUDED BY PRELATE

BANGALORE, India — A leading Indian churchman has extolled the late Cardinal Edward Mooney of Detroit, saying that the memory of the onetime Apostolic Delegate here "will be cherished for many, many years in India."

Archbishop Thomas Pothacamury of Bangalore said that news of Cardinal Mooney's death in Rome on October 25 was "received with profound grief all over the country, particularly in Bangalore, where he resided from May, 1926, to February, 1931."

He said that as Apostolic Delegate, Cardinal Mooney carried on his work so efficiently and at such a rapid pace that he was affectionately known as "the American Express."

Recalling various facets of the then Archbishop Mooney's ministry in India, Archbishop Pothacamury said:

"Physically energetic, he was bris and efficient at games—tennis in hi garden and golf in the links across th the road. His learning and culture his many human qualities, his sym pathy, sound judgment and fairnes combined with firmness, made powerful impression on all those wh came into contact with him.

"He has left behind him in Indi several monuments of his apostoli zeal and his abiding interest in th Church and her progress. These wer mainly manifested not only by th creation of many new dioceses an the plans he had for more division but above all, in his constant effort for raising the intellectual and spiri ual standards of seminaries and o the Christian education of Catholi youth.

The prelate, now general secretar of the Catholic Bishops' Conference o India, recalled that besides havin known Cardinal Mooney in India, h had been the Cardinal's guest o several occasions in the United State

The Detroit Ordinary had to declin an invitation to preside over In dia's Plenary Council in 195 because of health, Archbishop Potha camury recalled. But he sent a gi so that boxes of cigars could be pr sented to the Indian bishops in h behalf.

The Archbishop of Bangalore als cited the fact that it was Archbisho Mooney who made the necessary a rangements which led to the receptio of two dissident Jacobite bishops, Ma Ivanios and Mar Theophilos, int communion with the Holy See.

Their conversion, and the establishment of the Malankara Rite as one of the Eastern Catholic Rites, took place formally in 1930, and marked a new impetus for a reunion movement which to date has brought back more than 80,000 dissident Jacobite Christians to the Catholic Church which their forefathers had left.

AMERICAN BENEFACTORS 'ADOPT' FIFTY SEMINARIANS IN GOA MISSION SOCIETY

NEW YORK — American benefactors have "adopted" more than fifty seminarians and will pay for their training as members of the Missionary Society of St. Francis Xavier in Goa, Portuguese India. Father Protasio Soares, a member of the Society, who traveled the United States to seek help for the future missioners, reported the results of his visits to New York, Chicago, Milwaukee, Detroit and other American cities.

It costs about $600 to train one of the seminarians who will work in India's missions.

A second purpose of Father Soares' visit to the United States is to promote the beatification cause of one of his Order's early members, Father Angelo de Souza. The cause is under examination by the Holy See for the priest, who died in 1927 while working as a retreat master at the Rachol seminary.

SEX INSTRUCTION PROGRAM NEEDED IN INDIA, PRIEST SAYS

BOMBAY, India — A statewide conference on moral and social hygiene here heard a Catholic priest urge a definite program to eliminate "'ignorance of sex matters" among teenagers.

Father J.M. Fuster, head of the psychology department of St. Xavier's College here proposed establishment of a committee of experts including representatives of "religious interests" to map out a plan. Father Fuster had been invited to present a Catholic view to the conference delegates.

India's Deputy Home Minister, Violet Alva, asserted that this country's birth control program is producing "extreme results." Mrs. Alva also said that the point has been reached at which contraceptives are being sold in Bombay streets. This can only lead to a "loosening of the marriage tie," she said.

PRELATE ASKS SUPREME COURT OF INDIA TO HALT SCHOOL RULING IN RED-RULED KERALA

NEW DELHI, India — Archbishop Matthew Kavukatt of Changanacherry has asked the Supreme Court of India to halt enforcement of an education ruling by the Communist government of Kerala State pending its decision on his earlier appeal.

In the earlier lawsuit, the Archbishop asked reversal of a Kerala High Court verdict upholding the state's school ruling.

At issue is the order of Kerala Education Minister Joseph Mundasserry that headmasters, and not school managers, must be the ones to pay salaries of teachers in the primary grades. Catholics have protested against the order on grounds that it challenges the proprietary rights of

managers over the schools, and in effect nullifies their authority over teachers. As the biggest school system in the state, it is the Catholic schools that are primarily affected by the order.

One of four Archbishops in the Kerala area, Archbishop Kavukatt was a key figure in the mammoth protests that greeted the Kerala government's introduction of their education bill trying to nationalize private schools.

A second petition before the Supreme Court came from Catholic school managers. It asks for the same action, a stay of the ruling. The managers told the court that the ruling was against their interests, that it violated a 1950 Kerala accord between government, managers and teachers on the running of private schools, and that it affected the right of minorities to administer their schools.

Meanwhile, it had been officially announced in Trivandrum, the Kerala capital, that the next session of the Kerala legislature would begin three weeks earlier than had been previously announced. The date was advanced presumably in order to give legal cover to the revised draft of the schools bill.

Important item in the session's agenda is "discussion of the amendments to the education bill."

Earlier, Education Minister Mundassery confirmed reports which said that holding of the assembly according to the original plan would result in invalidation of the earlier assembly voting on the bill. The voting would become invalid, according to the reports, because lawmaking procedure in Kerala laid down fifteen month as the maximum period of validit for a voting. The Kerala Assembl passed the bill in September, 1957.

It is legislation that requires th approval of the President of India. was sent back unsigned to Kerala b President Rajendra Prasad, who ha been advised by the Supreme Cou that certain of its clauses were u constitutional.

INDIAN REVOLUTION AIMED AT EDUCATION

SAN FRANCISCO — There is quiet revolution going on in Ind today, paralleling the publicize agrarian and industrial movements tha are bringing Asian countries into th space-age with a home-stretch rush

That is the revolution in educa tion, and a snapshot of the colleg educational reforms in India wa brought to San Francisco by a visitin Bombay priest, Father Herbert A Souza, S.J., President of St. Xavie College. He is a member of the India Examination Reform Project whic sent a team of educators to look ov U.S. higher universities.

Purpose of the team. To remod the university exam system of India

Praising the Indian government "tremendous encouragement" of high er education for the long-hobble underprivileged, Father Souza at th same time admitted that India prob ably has a long way to go before it abreast of U.S. ideas.

"Our biggest problem" said th visiting priest, "is to adapt an educa tional curriculum to India, not something residual of England.

"What the English wanted when they came to India was native English-speaking clerks, and for the higher class gentlemen of leisure—more Oxonians.

"What we want, as Indians, is Indians educated for India—not a little bit of England. We must teach the language first before we teach them Hamlet. We must reach the Bullock Age as India before we can go on to the Space Age."

Father Souza, a graduate of Columbia University, New York, speaks with a cultivated British accent. He warmly praised the advances of higher education in the U.S.

He said he was especially impressed by: 1) The careful selection usually made of college applicants by way of the batteries of tests and interviews; 2) the careful followup of the student through his campus career with guidance and counselling; and 3) the recruiting of prospective students by college scouts.

Father Souza thinks that the U.S. multiplication of tests—some of them jarring a student within ten days of his opening class and therefore catching him long before he's psychologically adjusted to the university atmosphere—has distinct disadvantages.

SOCIAL WORK PROJECT BEGUN BY SEMINARIANS

SHEMBAGANUR, India — A colony of twenty-two neat little houses for poor Harijan outcastes exists today in the Palni Hills of South India because scholastics of Sacred Heart College spend much of their free time in social work.

Sacred Heart College in Shembaganur, South India, is a training school for Jesuit Scholastics who come from different parts of India to prepare themselves for the priesthood. For the past seven or eight years these students have of their own accord turned their weekly holiday into one devoted to work for the benefit of society as they developed what is now known as the Shembag Social Service.

Working among the people within a three or four hour walk, these aspirants to the priesthood are now bringing medicine and instruction in a more hygienic way of living, better agricultural methods, cottage industries like hand spinning and beekeeping, and, above all, education and religion to the needy people around them.

The building of houses and the acquiring of lands for the pauper and outcaste and the starting of elementary education for village children have been the major activities of Shembag Social Service.

Carmelpuram is to date their outstanding accomplishment. Poor Harijans, who lived in quarters so small and unsatisfactory that there was no room even for the thought of such fine things as sanitation, comfort and family life, were encouraged to a better mode of existence. The means for a better life surrounded them. There were acres and acres of uncultivated land and there were materials for the building of better houses.

Government permission to till these lands was obtained through Shembag Social Service, also some financial aid. Some property that once belonged to the College was divided

into small lots and sold to the poor at a nominal price. With permission obtained from the Municipality of Kodaikanal and with aid obtained under the Harijan Welfare Scheme a building project got under way.

The Government grant covered half the building expense of about 900 to 1,000 rupees for each house and today twenty-two houses surround the Carmelite Monastery from which the colony gets its name. A similar project called Lourdpuram has also been started.

Nearly seventy years ago when the Jesuits opened their house at Shembaganur they had to settle in what was almost a primeval forest. The area was malarial, sparsely populated and connected with the rest of the world by no better means than rough mountain paths over which ponies carried men and supplies up 6,000 feet from the plains.

Today the holiday-city of Kodaikanal which is part of that area, attracts thousands from all over South India. There is, however, plenty of poverty, misery and unemployment in Kodaikanal during the lean months and in the surrounding country the poor lead a primitive mode of life "in season and out of season." It is this last situation in particular that the students of Shembaganur are aiming to improve by working during their weekly free day.

JAPAN

JAPANESE RED FEATHER DRIVE SPURRED BY MISSIONER

MATSUZAKA, Japan — The Japanese equivalent of the Red Feather drive here was a striking success this year—and part of the credit belongs to a hustling young curate.

Custom here called for local organizations to volunteer for a given number of "collection days." When the Catholic parish of Matsuzaka asked for the first five days, Father Donald J. Vittengl, Maryknoll Missioner of Glen Falls, N.Y., wasn't satisfied with merely sending out members of the parish societies. He went out himself, from door to door.

His pastor, Father Leo J. Steinbach, M.M., of Chariton, Iowa, said he couldn't let his curate outstrip him, so he went out too. He, in turn, was followed by the Sisters who staff the parish school.

The unusual sight of foreigners collecting in a Japanese fund-drive was served to spur the drive and 85 per cent of the city's goal was realized in seventy-two hours. Finally, the example of the Catholic priests and Sisters inspired the normally secluded Buddhist monks to leave their monastery and canvas the city for the additional 20 per cent.

CATHOLIC ORGANIZATIONS TO ATTEND INTERNATIONAL SOCIAL WORK CONFERENCE

TOKYO, Japan — Several Catholic organizations participated in the Ninth International Conference of Social Work, held here recently.

The theme of the meeting was "Mobilizing Resources for Social Needs." The International Conference is a permanent world organization for individuals and agencies providing an international forum for exchange of social work information

It has consultative status with several United Nations agencies.

Catholic organizations represented at the conference include Catholic Relief Services—National Catholic Welfare Conference, International Caritas, and the Catholic International Union of Social Service. In addition, a number of Japanese Catholic agencies participated including the National Catholic Committee of Japan, Japan Caritas, and the National Committee for Migration.

In order to coordinate their participation in the Conference sessions, a meeting of the Catholic organizations preceeded the ICSW sessions.

Msgr. Joseph J. Harnett, Far East Director of CRS-NCWC, presided at a meeting held of officials of the U.S. Bishops' relief organization in the Far East. Representatives of all Catholic organizations attending the Conference discussed the work of various commissions and other ICSW activities.

Msgr. Ferdinando Baldelli, president of the Pontifical Relief Organization and president of Caritas, was among the delegates attending the Conference. Msgr. Carlo Bayer, secretary-general of Caritas also attended. Other delegates included a number of CRS—NCWC representatives and mission directors from the Far East.

JESUIT UNIVERSITY STUDENTS HEAR AMBASSADOR MacARTHUR

TOKYO, Japan — The United States Ambassador to Japan, Douglas MacArthur II, told the faculty and students of the Jesuit Sophia University here that the American people "loathe war" and desire "peace with justice for all peoples" of the world.

The Ambassador spoke on Culture Day, a national holiday, which coincided with the end of the University's 45th annual student festival.

Ambassador MacArthur called the United Nations "one of the most effective instruments of peace."

JAPANESE BISHOP GIVES THANKS FOR FAVOR TO TWENTY CARDINALS— BASEBALL PLAYERS, NOT PRELATES

FUKUOKA, Japan — There were almost as many Cardinals here as there were in Rome for the conclave, but their purpose was quite different.

The Cardinals in Fukuoka were all laymen, members of the St. Louis Cardinals baseball team now on a barnstorming tour of Japan.

The National League squad was met by Bishop Dominic Fukahori of Fukuoka, who thanked the Cardinals for a favor eight years ago.

It was in 1950 that Bishop Fukahori had written the Society to Aid the Missions in Cincinnati, to tell of the Biwasaki Leprosarium near here.

Father Barnabas Shimura, who had been ministering to the victims of Hansen's disease for twenty years, had himself contracted the disease, the Bishop wrote.

The priest had reported many deaths among young victims, and told of the need of some form of

recreation to lift the boys' morale. He said he had once seen a St. Louis Cardinal uniform, and asked for a Cardinal emblem for his players.

As a result, the priest received a genuine Red Bird uniform and jacket, and his young players got facsimile uniforms, along with a huge Cardinal pennant with the big Red Bird insignia.

The resulting publicity in Japan led to donations of some $10,000 worth of drugs for the victims, Bishop Fukahori reported.

The Bishop made a point of meeting the Cardinals personally and thanking them for the fight of eight years ago.

JAPANESE CATHOLIC UNIVERSITY HONORS GERMAN CABINET MINISTER

TOKYO, Japan — The Catholic Sophia University here has awarded an honorary doctorate to German Minister of Economic Affairs Ludwig Erhard.

It was presented in a ceremony here by Jesuit Father Oizumi, president of Sophia University. Father Oizumi praised Dr. Erhard's role in the economic reconstruction of Germany and thanked him for his personal interest in the economic conditions in Japan.

Dr. Erhard announced that a fund has been created to enable two Japanese students now studying at Sophia University to do further study for two years in Germany. He was the head of the committee that created the fund.

NEARLY THIRD OF JAPANESE HAVE THOUGHT OF ENTERING CHURCH, NONE THINK ILL OF CHURCH, SURVEY FINDS

TOKYO, Japan — According to a newly completed survey, 30.1 per cent of the Japanese interviewed said they had considered becoming Catholics at one time or another.

Not one answer to the survey's questions revealed positive ill will toward the Church, it was reported.

This is the situation close to a century after the landing of the first missioners of modern times in Japan where less than one per cent of the nation's more than 90 million people are Christians.

According to the latest statistics Japanese Christians total only about 670,000. These include 332,135 Protestants, 245,114 Catholics—more than double the 1948 total—34,391 Orthodox and an estimated 50,000 members of the so-called No-Church Christianity, which has wide influence in intellectual circles.

Some of the problems facing missioners in present day Japan, as well as some of the opportunities, were revealed by the nationwide survey made by the Committee of the Apostolate, set up by the Japanese Hierarchy to study methods of evangelizing.

Among those interviewed the Church appeared "forbidding" to 9.1 per cent because of its doctrine and to 15.7 per cent because of its commandments. It was considered primarily a foreign religion by 16 per cent.

However, 28.2 per cent of those interviewed since the survey started

in 1956 expressed sincere sympathy for the Church.

The report, drawn up by the committee's chairman, Father Joseph Spae, noted that the following answers were given to the question: "Do you believe in the existence of God?" God exists, 33.7 per cent; God does not exist, 15.1 per cent; God perhaps exists, 27.2 per cent; don't know, 20.3 per cent; not reported, 3.7 per cent.

The attitude of the average Japanese regarding the nature and purpose of religion was also revealed by the survey. Father Spae wrote:

"Our inquiry revealed that close to 60 per cent of the Japanese considered religion to be exclusively an anthropocentric practice with only . . . . a vague and secondary relationship to a possible, objectively existing, superior being."

Many felt that religion was a system of ethics beneficial for the harmonious development of man, he added. The psychological and social need of a personal religion was expressed by a large number of respondents, the survey found.

That is the situation here at the close of the first century of the modern era of Christian history in this country.

This modern era began in 1858, four years after the nation had been reopened to Western commerce by the American Commodore Perry. In that year Japan signed a treaty with France giving priests a right to reside in certain open ports and administer to foreigners.

When the treaty was ratified in 1859 the first two priests to enter Japan were Fathers Girard and Mermet of the Paris Foreign Mission Society. The same year saw the entry of the first Protestant missioners.

The first Christian missioner to reach this country was St. Francis Xavier who arrived in 1549. But, although conversions came rapidly for almost half a century, a period of savage persecution that began in 1597 virtually wiped out the earlier gains. By the time of the 1858 treaty the few Japanese Catholics who remained were a negligible force in the nation's life.

Between 1858 and about 1880 free missionary activity was not possible, but by the latter year the main obstacles had been removed and Christianity was able to spread throughout the country. At first the missions grew rapidly, then progress slowed down toward the end of the 19th century. But since the end of World War II the Church has again made rapid progress.

SAMARITAN SOCIETY WILL SEND $12,000 TRACTOR TO ORPHANAGE IN JAPAN

WASHINGTON — A Catholic charitable organization, raising its funds through teas, bazaars and bake sales, has donated more than $12,000 worth of farm equipment to an orphanage in Japan.

Washington's Good Samaritan Society, made up of 125 persons of moderate means, raised the money to aid the Angel Guardian Orphanage in Hokkaido, Japan.

A fully equipped tractor was purchased with the money. It will be used on the orphanage farm.

The equipment was sold to the society at cost by the International Harvester Company. Its retail price would be about $20,000. The Japanese government will waive import duties.

Dr. Koichiro Asakai, Japanese ambassador to the United States, inspected the equipment here.

The Good Samaritan Society was founded in 1947 by Mrs. Julia Judge, a Washington housewife. To date it has spent about $58,000 in "people-to-people" aid programs in Italy, Latin America and several parts of the United States.

MISSIONER CHEERED AS HE HITS 'SINGRUO' IN 'GAMU' OF 'BAURO'—JAPANESE FOR BASEBALL GAME

TOKYO, Japan — During my second week here in Japan I went out to see a sand lot baseball game.

The Japanese love baseball. You see them at any hour of the day taking time from work to play a little catch.

It is really fun to play their version of baseball. I stood on the sidelines at first, watching the "gamu." The "scoru" was "seex" to "fouro." The players noticed the "Americajing" who wanted to play "bauro," so they invited me: "Com on, com on."

As I took my position in a vacant sport—any opening in a crowded field —I noticed that the distance from "home plato" to "fust baso" was very long. There was a shorter distance between "secondo" and "thudo baso."

As the "pitcha" wound up, his "teamo" was right behind him all the way: "Atta boy, com on pitcha!" When the ball came to the "catcha," the "umpiah" called "strike one." With the next pitch, it was "striko toooo." Then, after the batter had swung and missed with all the gusto of the American major leagues: "Striku threeee! You outo! "This was taken up by the opposition: "Outo, outo, outo!"

When the "Americajing" came up to bat, the audience clamored "Ome runno! Ome runno!" I brandished the stick we used at the pitcher and he pretended to tremble in his boots.

As the ball took off on the first pitch, they all gasped in amazement. Since the ball is of hard rubber, it takes off at a fast clip and goes very high. But it does not go far. The surface of the ball is roughened with small lugs, perfect for sand lot ball in small area fields. I made it to first in the nick of time so I was "safo." It was only a "singruo," but that was "okay, aw right."

Everybody cheered for the "Americajing" and shouted over and over again: "Nice goin! Nice goin!"

JAPAN'S CROWN PRINCE AKIHITO TO MARRY SACRED HEART ALUMNA

TOKYO, Japan — The commoner who has become engaged to Crown Prince Akihito, heir apparent to Japan's imperial throne, is a graduate of Tokyo's International University of the Sacred Heart.

Miss Michiko Shoda, a non-Catholic, was head of student government at the time of her graduation in 1957.

An English literature major and an avid tennis player, she had earlier served as president of her class. She received not only her university education under the Religious of the Sacred Heart, but her secondary schooling as well, having been graduated from Sacred Heart Girl's School here.

Crown Prince Akihito was educated under Christian influence, having had Mrs. Elizabeth Gray Vining, a Philadelphia Quaker, as his tutor from 1945 to 1950.

U.S. DOCTOR IN PHILIPPINES GETS CATHOLIC AWARD FOR WORK IN BEHALF OF LEPROSY VICTIMS

TOKYO, Japan — Dr. Herbert W. Wade, American-born physician who has devoted thirty-six years to the care of lepers in the Philippines, has been presented the 1959 Damien Dutton Award.

He received the plaque symbolizing the award made to him by the American Catholic group which works to alleviate the plague of leprosy at the closing session of the fifth world congress of the International Leprosy Association. He has been president of the association since 1946. Dr. Wade, a non-Catholic, received the award from Archbishop Peter Tatsuo Doi of Tokyo.

The award was brought here by Sister Hilary Ross, of the Daughters of Charity, who is in charge of the laboratories at the United States leprosarium at Carville, La. Sister Hilary, a convert to Catholicism, was herself the recipient of the 1958 Damien Dutton Award, having been presented it in ceremonies in New Brunswick, N.J. headquarters of the Damien Dutton Society, last spring.

Dr. Wade, now 72, is a native of Haddonfield, N.J. He studied at McGill University in Montreal and at the Tulane University medical school in New Orleans.

Dr. Wade went to the Philippines in 1916. Since 1922, when he became chief pathologist at Culion Leprosarium, he has devoted full time to the care of victims of Hansen's Disease. He is still director of the Culion institution, and is also editor of the International Journal of Leprosy.

The international leprosy congress, over which Dr. Wade presided, brought together about 160 delegates from forty countries. One of the main objects of the week-long sessions was to determine the value of the so-called BCG vaccine in the immunization of children against leprosy.

The meeting, the first since the 1953 sessions in Madrid, also provided Hansen's Disease experts to see what is being done in Japan to combat the disease. The ratio of Hansen's Disease victims has declined from 6.43 per 10,000 in 1904 to 1.65 today. About two-thirds of this country's 15,000 lepers are being treated in fourteen national or private leper institutions.

Among them are two Catholic leprosaria—a 100-bed hospital in Shizuoka, in the Yokohama diocese, conducted by the Missionary Sisters of Christ the King, and a 76-bed hospital conducted by the Franciscan Missionaries of Mary in Kumamoto, in the Diocese of Fukuoka in Southern Japan.

Dr. Wade, in receiving the Damien Dutton Award, which was first given in 1953, became the third non-Catholic recipient. Previous award winners include the late Sister Marie Suzanne, French Marist missioner who discovered a vaccine and antigen for the prevention of leprosy, and Dr. Perry Burgess, president of the Leonard Wood Memorial for the Eradication of Leprosy, who is a Methodist.

KOREA

BISHOP HENRY DEDICATES FIVE KOREAN CHURCHES IN COURSE OF ONE WEEK

KWANGJU, Korea — Five new parish churches to serve 8,000 Catholics and 5,000 catechumens were dedicated by Bishop Harold Henry, Vicar Apostolic of Kwangju, in the course of a week's time.

The bishop traveled by jeep to bless the churches in Mokpo, the village of Illo, the port city of Yosu, and in Tamyang and Koksung. Two of the churches are converted quonset huts, but the others are of brick or stone.

KOREA CHAPLAINS MAKE RETREAT

SEOUL, Korea — Sixteen Catholic chaplains of the U.S. Eighth Army in Korea have made their annual retreat here.

Retreat Master was Father Cyril R. Kavanagh, S.J., professor of philosophy at Loyola University of Los Angeles.

On leaving Korea Father Kavanagh will conduct chaplains' retreats in the Tokyo area and Okinawa.

FIRST WOMEN'S RETREAT HELD IN KOREA CENTER

SEOUL, Korea — The first foreign Catholic women's retreat in Korea has been held at the U.S. Army Retreat Center near here.

Eleven Catholic women attended the retreat. They are members of the U.S. Armed Forces in Korea, U.S. Army Nurses Corps, embassy staffs or wives of foreign businessmen in Seoul.

The retreat was conducted by Father (Major) Daniel P. Shea of San Francisco, Catholic Chaplain, Seoul Area Command.

RELIEF CLOTHING RUSHED TO KOREAN FLOOD VICTIMS

SEOUL, Korea — Ten thousand pounds of used clothing were distributed to 1,187 needy families by Catholic Relief Services-National Catholic Welfare Conference in the biggest single distribution here this year.

The used clothing was donated to a total of 6,331 refugees, victims of a flood which drove them from their homes on a sand bank in the Han River in mid-September. The coming of unusually cold weather made it necessary to get the warm clothing to the refugees at once.

The refugees are now living in a tent village while awaiting the completion of permanent new homes being built for them by the Korean government in cooperation with the Community Development Division of the Office of the Economic Coordinator. The houses were ready for occupation before the onset of the severe winter cold.

Feeding the refugees in their tent village is a cooperative effort by Catholic Relief Services-NCWC; the American Protestant agency Church World Service, and the Seoul city administration. Catholic Relief Services supplies half the food given to the flood victims.

Sixteen Sisters of Our Lady of Perpetual Help prepared the clothing in bundles for easier handling in the distribution.

DELEGATE TO KOREA THANKS ARMED FORCES RADIO STAFF FOR COVERAGE OF PAPAL NEWS

SEOUL, Korea — Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea, visited the Seoul radio studios of the Armed Forces Korea Network personally to thank the staff for the coverage of the death of Pope Pius XII and the election of His Holiness Pope John XXIII.

The delegate paid special tribute to Maj. E.P. Reinecks, commanding officer of the network; Sgt. W. Ezell, news supervisor, Pfc. Howard Frank, news writer; and newscasters Pfc. Norman Francis and Pfc. Frank O'Brien.

In return, the staff presented Msgr. Righi Lambertini a 30-minute tape recording of extracts from the news bulletins carried by network from the reports of Pius XII's illness and death to the recording of the "Te Deum" and benediction of Pope John on the coronation day.

Msgr. Righi Lambertini earlier presided at a solemn "Te Deum" and Benediction of the Most Blessed Sacrament celebrated in the Cathedral of the Immaculate Conception here for the coronation of Pope John.

The service was attended by representatives of President Syngman Rhee and other Korean government officials, as well as diplomatic representatives.

COLUMBAN FATHERS OBSERVE QUARTER CENTURY IN KOREA

SEOUL, Korea — Korean Catholics cared for by the Columban Fathers have increased from 3,000 to 70,000 in twenty-five years, it was pointed out as the community marked its silver jubilee in this country.

In addition, there are 31,500 catechumens under instruction by the Fathers for baptism.

The community operates fifty-two Korean Parishes in two vicariates apostolic, compared with five in 1933. There are two bishops and ninety priests of the Columban community in Korea, compared with ten priests in 1933.

The first group of Columban Fathers arrived in Pusan, Korea, on the Feast of Christ the King in 1933.

Today the community has charge of two vicariates—Kwangju in southwest Korea, with Bishop Harold Henry, S.S.C., as vicar, and Chun Chon in east-central Korea, under the direction of Bishop Thomas Quinlan, S.S.C.

The Kwangju vicariate last year had the largest number of adult converts in Korea—13,461. The vicariate of Chun Chon is divided by the de-

militarized zone and was the battleground for most of the Korean war. Bishop Quinlan, a survivor of the death march in North Korea, is said to be the only bishop in the world with parishes in territory won back from communism.

In their twenty-five years in Korea the Columban Fathers have performed 100,000 baptisms. They conduct a 100-bed hospital, two dispensaries, a leper colony, an orphanage, a school for boys with 808 students and two high schools for girls with 753 students.

General motherhouse of the Columban Fathers is in Navan, Ireland. The U.S. headquarters is at St. Columbans, Neb.

MARYKNOLL MISSIONERS ADD NEW AREA TO KOREAN WORK

INCHON, Korea — The Maryknoll Missioners have now taken over the spiritual care of this city, the surrounding area and nearby offshore islands with an estimated population of 650,000.

Inchon made news headlines in 1950 when United Nations troops, under command of General Douglas MacArthur, made an amphibious landing here to cut off North Korean invading armies during the Korean War.

Maryknoll work will be directed by Father Joseph W. Connors, M.M., regional superior in Korea. A total of forty-three Maryknoll priests and four Brothers staff missions in Korea today. They are mostly veterans of North Korean missions exiled to the South by Communists in 1950.

MALAYA

GOVERNMENT SCHOOL PUPILS IN SINGAPORE TO TAKE RELIGION OR ETHICS COURSES

SINGAPORE, Malaya — The nearly 100,000 children in public schools here will receive instruction either in a formal religion or in ethics starting in January, 1959.

The move to combat juvenile delinquency and provide a basis for resisting communism was decreed by the local Ministry of Education headed by Mr. Chew Swee Chee, a Methodist.

The ministry's decree is confined to public schools since mission and other private educational institutions already have religious instruction as part of their regular course of studies.

Parents determined what religion is to be taught their children. Those who did not wish their offspring to be instructed in a specific religion have been required to enroll them in the ethic course.

Instructions will be given by teachers nominated by their respective religious bodies for approval by school authorities. They need not be professional teachers and they can hold their classes on school premises during school hours.

Of the 98,966 students in government schools, 29,000 will take the ethics course. The rest will study religion, the largest group being those studying Buddhism.

About 4,000 youngsters will be taught Catholicism, 6,000 Hinduism 14,000 Islam, about 4,600 will be

instructed by ten Protestant sects together.

About 150 Catholic teachers are now taking courses in how to teach Catholicism when the program opens this month. Three courses for them have been organized and two Franciscan Missionaries of Mary, who studied catechetical methods in the United States, are preparing the equipment the teachers will need.

NEW GUINEA

AMERICAN PRIEST-PILOT PRAISED BY OFFICIAL FOR CRASH LANDING

KOGE, New Guinea — An official of the Department of Civil Aviation has praised an American priest-pilot on his safe crash landing here of a plane carrying three passengers.

Father Joseph J. Walachy, S.V.D., 41, of Trenton, N.J., received the praise for his maneuver at the Koge airstrip, called one of the most hazardous of the sixteen fields used by shuttle planes in missionary work. Father Walachy has been flying mission planes in New Guinea for ten years.

The priest ground-looped his Cessna 180 plane to avoid a crash while maneuvering on the short Koge runway. His passengers included Sister Elreda Ruieter, S.Sp.S., a Holy Ghost missioner who is serving as novice mistress for a native congregation, and two lay missioners.

NEW CATHEDRAL, BUILT LARGELY BY MISSIONARY BROTHERS, IS DEDICATED IN WEWAK, NEW GUINEA

WEWAK, New Guinea — Christ the King Cathedral here, built almost entirely by missionary Brothers, was dedicated in the presence of prominent Church and civil dignitaries from throughout the territory.

The church will be the Cathedral of Bishop Leo C. Arkfeld, S.V.D., 46, from Panama, Iowa, Vicar Apostolic of Wewak. It replaces one built by Divine Word Missionaries from scrap material from World War II after the previous one was completely destroyed during the war.

About 500 Europeans and 3,000 New Guineans were present when the dedication ceremonies were begun with the pounding of the garramout, a native drum that can be heard for miles.

After the drum was sounded for 20 minutes, the four bells in the new cathedral, cast in steel in Germany, rang out for the first time. When this was concluded, Bishop Arkfeld celebrated a Solemn Pontifical Mass.

Visiting government and ecclesiastical officials expressed wonderment at the ingenuity of Divine Word Missionary Brothers who are responsible for the Cathedral.

With only native help they laid the terrazzo floor and did all their own construction, cement work, plastering, interior decorating, electrical work, and cabinet work.

All lumber used in the construction, in the altars and in other church furnishings, was locally produced by the missioners. Only the plywood in the ceiling, also a New Guinea product, was not made by them.

Archbishop James Duhig of Brisbane, Australia, laid the cornerstone five years ago. In the interval, the

cathedral was built under the direction of Brother Joseph Czubek, S.V.D., 50, born in Gdynia, Poland, now an Australian citizen. In New Guinea since 1934, he has constructed some forty mission buildings with native help.

Plans for the church were drawn by John Heffenan, a Boston architect.

Plasterer and interior decorator was Brother Patroclus Appeldorn, S.V.D., 59, from Oldenburg, Germany. A painter before he joined Divine Word missioner in 1927, he has been in New Guinea since 1932. He used exclusively plastic paint, in cool light colors, because oil paints in New Guinea are attacked by fungus.

All plumbing and electrical installations were made by Brother Theophane Tierney, S.V.D., 28, an American from New York City, in New Guinea for the past three years. The church and sanctuary have fluorescent lighting throughout, there are two exhaust fans to circulate the air, and a system of gutters and rainpipes leads the rain water to an underground reservoir.

To make this equatorial church as cool as possible, the walls were kept low and roofing was projected beyond the walls. The church was built on a line running east and west so that the tropical sun would hit the roof throughout the day and not heat the sides of the building.

AMERICAN PRIEST SURVEYS PAPUA TO PLACE MISSION OF THE MONTFORT FATHERS

DARU, Papua — Father Edmund A. Lauzier, S.M.M., a Montfort Father from Grand Isle, Me., is the sole representative here laying the groundwork for a new mission to b opened by the congregation's Cana dian Province.

Father Lauzier is surveying Papua an Australian possession which is par of New Guinea, to choose a site fo the mission headquarters. The firs group of Montfort Fathers is expected to begin work here this month.

Probable location for the mission according to Father Lauzier, is up th Fly River from the main city of Daru The population there is the mos numerous and the priest said that "n Catholic priest has yet carried o mission work in this section."

MISSIONS IN HIGHLANDS OF NEW GUINEA MARK SILVER JUBILEE

ALEXISHAFEN, New Guinea — Shortly before his death Pope Piu XII sent a letter of congratulation t Bishop Adolph A. Noser, S.V.D. Vicar Apostolic of Alexishafen, on th 25th anniversary of missionary activity in the New Guinea highlands.

The letter, made public by Bisho Noser commended the Divine Wor Fathers who staff the vicariate. Th Bishop is a native of Belleville, Ill.

It said they have "labored as siduously to bring the light of th Gospel and the benefits of Christia civilization to the native people o those territories."

The existence of the primitive peoples who inhabit the Chimbu and and Wahgi Valleys in the Bismarl Mountain Range was discovered i 1933.

Within months of the discovery Divine Word missionaries had arrive

among them to begin the work of Christianizing them. The first two Divine Word Fathers on the scene were Fathers William Ross, S.V.D., of West Orange, N.J. and Alfons Schaefer, S.V.D.

VATICAN, AUSTRALIA SEND PRAISE AS CATHEDRAL IS DEDICATED IN NEW GUINEA

WEWAK, New Guinea — The Holy See and the Australian government gave praise to Divine Word missionaries of the Wewak Apostolic Vicariate here on the occasion of the dedication of the new Christ the King Cathedral.

Brigadier Donald Cleland, Administrator of the Territory of Papua and New Guinea, Australian trust territories, spoke at the ceremony and gave particular praise to the Divine Word Brothers, whom he said were chiefly responsible for building the new cathedral. He called the cathedral "a wonderful and lasting House of God" and thanked all missioners for bringing education and hospitals, along with Christianity, to the Territory.

A letter from the Apostolic Delegate to Australia, Archbishop Romolo Carbone, who was unable to attend due to the death of Pope Pius XII, was read expressing the Holy See's "intense satisfaction" at the progress being made in the vicariate.

Father A.R.E. Thomas of Sydney, National Director of Pontifical Mission Works in Australia, read the Apostolic Delegate's letter which recounted what had been accomplished here since the destruction of Catholic missions during World War II, saying this is "a record with which the Holy See is immensely pleased."

Bishop Leo C. Arkfeld, a Divine Word missioner from Panama, Iowa, heads the vicariate and resides in Wewak where thousands of tons of bombs were dropped by Allied Forces during World War II on its Japanese air base.

SET UP SCHOOL FOR ABORIGINES

HOLLANDIA, New Guinea — A secondary school for Papuans, the aborigines of New Guinea, was opened here by Dutch Franciscan Fathers. It is the first Catholic secondary school for Papuans in Netherlands New Guinea. Three Catholic primary schools for the aborigines have already been founded.

PAKISTAN

PAKISTAN'S NEW PREMIER STATES RELIGIOUS TRAINING IS 'VITAL,' BUT ALSO URGES BIRTH CONTROL

KARACHI, Pakistan — "Religious training of a sensible type" is "vital" for Pakistan's progress, the nation's new Premier has stated.

But Gen. Mohammed Ayub Khan has also declared that birth control is "essential" for the country.

The General became Prime Minister last October when the Constituent Assembly and political parties were dissolved and an army dictator-ship set up under his leadership, as commander-in-chief of the army, and President Iskander Mirza.

C.E. Gibbon, former vice-president of the Constituent Assembly and a Catholic, was quoted by Radio Pakistan as saying that the country's

Christians—a small minority in this overwhelmingly Moslem nation—welcomed the change in government.

In a speech at Dacca, Gen Ayub said the question of religious teaching will be decided by a committee to be set up for that purpose. In the past Catholic schools in Pakistan have been trying to get an exemption from the ruling making it compulsory to teach the Koran, Islam's holy book, in all schools.

Here in Karachi he stated that Pakistan's population increase is "phenomenal" and that birth control is necessary to raise the people's standard of living.

NUNS MARK JUBILEE IN PAKISTAN

DACCA, Pakistan — A community of contemplative nuns has observed the 25th anniversary of its coming here from the United States.

Franciscan Nuns of the Most Blessed Sacrament came here from Cleveland in 1933 at the request of the late Bishop Timothy J. Crowley, C.S.C., of Dacca, to begin a foundation. The community now totals thirty-one nuns, including six from the United States and sixteen from Kerala, India.

PHILIPPINES

PHILIPPINE LEADERS CONGRATULATE POPE

MANILA, Philippines — President Carlos P. Garcia sent congratulations to His Holiness Pope John XXIII in the name of 18 million Filipino Catholics.

President Garcia said "the world has grown spiritually richer" with the election of Pope John.

Archbishop Agidio Vagnozzi, Apostoltic Nuncio to the Philippines, told a press conference: "I served under him in Paris and there was not a moment that I did not enjoy his presence and his pleasing and understanding nature."

Archbishop Vagnozzi revealed that the new Pontiff is an enthusiastic collector of old books and treasures a facsimile copy of the first book published in the Philippines in the Spanish era.

MSGR. CARDIJN, YCW FOUNDER URGES PARISH 'SEMINARIES'

MANILA, Philippines — Msgr Joseph Cardijn, founder of the Young Christian Worker movement, told priests of the Philippines that they must not abandon youths who have graduated or left school.

Each parish, he said should be a "seminary" where working people are trained in the apostolate of Christ.

Young Christian Workers has two and a half million members in eighty-eight countries throughout the world, Msgr. Cardijn said. He added that thousands of YCW members have joined Religious life because of their training in the YCW apostolate.

PHILIPPINE MISSIONERS MEET PIONEERING MOVEMENT SIMILAR TO LAST CENTURY U.S. MIGRATION

MINDANAO, Philippines — The island of Mindanao, second largest in the Philippine group, is experiencing

a pioneering movement similar to the trek of the covered wagons to the western States in the middle of the last century.

The Church is in the happy position of having hundreds of missioners on hand in Mindanao to welcome the throngs of immigrants from the northern Philippine islands. They are establishing the newcomers on a stronger spiritual footing than they have ever known.

There are well over two million Catholic Filipinos on Mindanao island. They are clearing forests and planting vast fields of corn not unlike the fields of Iowa, a crop somewhat new to the Philippines. Even more important to them is the coconut tree growing in uncounted millions from coastal plains to mountain tops.

Before the turn of the century and shortly afterwards, Mindanao was attended by a sprinkling of Spanish Jesuits and Recollect Fathers, but today in Mindanao's two archdioceses, one diocese and three prelatures there are ten groups of priests working: the Filipino seculars, the Jesuits, Columbans, Oblates of Mary Immaculate, Claretians, Quebec Foreign Missioners, Sacred Heart Fathers, Redemptorists, Passionists and Maryknollers.

Typical of the growth of the Church on Mindanao island is the expansion of the mission activities of the Columban Fathers in that area. The Columban Fathers came to Mindanao twenty years ago, in 1938, to staff eight parishes. Now they staff forty parishes which embrace literally thousands of villages or barrios scattered through the hills and along the unpaved dirt roads.

The Spanish Jesuits have long since been replaced by the American Jesuits, and these, besides conducting the Xavier University in Cagayan and the Ateneos of Davao and Zamboanga, are pioneering on the slopes of the Bukidnon mountains where there is an influx of thousands of homesteading Filipinos.

Recognition of the development of the Church in Mindanao is seen in the recent elevation of the Zamboanga diocese to the status of an archdiocese. His Excellency Luis del Rosario, S.J., is the first archbishop. Another Jesuit archbishop is in Cagayan, His Excellency James T.G. Hayes who was scheduled to be given an Auxiliary in the person of Archbishop Teofilo Camomot, a Filipino.

The biggest obstacle the Church faces of Mindanao island is the extensive Mohammedan population which for centuries plagued the first Spanish missioners. Efforts to make conversions among this group have proved fruitless, with few exceptions. The Moslems, or Moros, as they are called, resent the coming of the Christians. and in some areas what is tantamount to a cold war exists between the two groups.

The Moslems are becoming more tractable, but occasionally Moro raiders take Christians as slaves and have obstructed road building to prevent the coming of the pioneering Christian Filipinos.

FILIPINA ONLY WOMAN TO HEAD A COLOMBO CONFERENCE DELEGATION

SEATTLE, Washington — Tiny, vivacious Mrs. Fanny Cortez Garcia of the Philippines is the only woman to head a delegation to the 21-nation

Colombo Plan Conference at sessions here.

The Colombo Plan, originated by foreign ministers of the British Commonwealth in Colombo, Ceylon, in 1950, is a cooperative program for raising living standards in underdeveloped Asian countries. Participants include Burma, Australia, Cambodia, Canada, Ceylon, India, Indonesia, Japan, Laos, Malaya, Nepal, New Zealand, North Borneo, Sarawak, Pakistan, the Philippines, Thailand, United Kingdom, Vietnam, Hong Kong Singapore, and the United States.

This is the first time the annual conference has been held in the United States. President Eisenhower came to Seattle and addressed the delegates (November 10) and three days later Secretary of State John Foster Dulles spoke to them (November 13).

Mrs. Garcia has a concise explanation for her country's participation in the Colombo Plan:

"There is an unrest in the Philippines for better things in life. That's why our country has had to take a hand in the kind of development the Colombo Plan envisages for member countries."

At home in Manila, where she is a member of St. John Bosco parish, Mrs. Garcia serves as special assistant in the Department of Economic Research, Central Bank of the Philippines. The Central Bank is the Philippines' equivalent of United State Federal Reserve banks.

Asked about the nature of her bank work, Mrs. Garcia said she helps make policy recommendations concerning monetary problems in the government.

"I often represent the Department of Economic Research in congressional hearings and in policy-making committees of the government," she explained.

The attractive delegate is the wife of Dr. Enrique M. Garcia, a Manila chest surgeon. The couple live in San Lorenzo Village, a Manila suburb popular with the city's American community. Their two children, Jose, 8, and Juan Ramon, 3, are known as "Butch" and "Johnny Ray," by their American playmates.

PHILIPPINE YOUTH WARNED OF CHANGING RED TACTICS

MANILA, Philippines — Douglas Hyde, noted English convert from communism, is in the Philippines making special studies of the Communist Huk organization.

During his stay, Mr. Hyde gave a series of lectures in all the leading colleges and universities in the Manila area. He told students that they have become the prime target for communism in the Philippines.

The former editor of England's Daily Worker said that the "Communists realize they may lose more through the use of force than they may gain by it, but that they will lose nothing by building up the Communist parties in the free world."

Mr. Hyde noted that the Communists have shifted their tactics in the Philippines from the Huk military offensive to subversion and infiltration especially of student groups.

He offered four ways of meeting the challenge: 1. Vigilance. 2. A well-informed public. 3. Improved socia

conditions, with special emphasis on the desire for land ownership. 4. Faith.

"We need," said Mr. Hyde, "educated young Christian democrats who are equally dedicated and equally well trained."

INDONESIAN SEMINARIANS TO STUDY IN THE PHILIPPINES

MANILA, Philippines — The Sacred Heart Missionaries from Holland, who are working in Indonesia, have sent four seminarians from Indonesia to the house of the Sacred Heart Missionaries in the Philippine Islands to complete their seminary training. This is a new phase of cooperation by the Church on the Philippines with the missionary endeavors of the Church at large.

TAIWAN

CHURCH, LAY DIGNITARIES ATTEND MASS MARKING TWO SIGNIFICANT EVENTS IN TAIWAN PREFECTURE

TAICHUNG, Taiwan — Scores of prominent Church and lay dignitaries attended a Pontifical Mass here marking two significant events in the history of this apostolic prefecture.

The Mass followed dedication of the new Pro-cathedral of Christ the Savior here. It also marked the 25th anniversary of the ordination of Msgr. William Kupfer, M.M., Prefect Apostolic of Taichung.

To celebrate the double event, more than 5,000 Catholics from the twenty-six parishes of the Maryknoll-staffed prefecture walked in procession, headed by parish banners and bands, through the streets of the city to the newly dedicated cathedral.

Archbishop Joseph Kuo of Taipei, four bishops and over 200 priests, Brothers and Sisters also took part in the procession, which packed the church for the Mass celebrated by Msgr. Kupfer. Sermons on the significance of the cathedral's dedication were delivered in three languages—Mandarin, English and the Taiwanese dialect—during the ceremony by three ordinaries.

The celebrations marked a notable milestone in Msgr. Kupfer's career as a missioner, first in south China where he was attached from 1933 to the Wuchow diocese, later as Maryknoll superior in Hong Kong, and for the past seven years as Ordinary of the Taichung Prefecture.

When Msgr. Kupfer was appointed first Prefect of the newly established Taichung prefecture apostolic in 1951, Catholics of the three civil counties comprising the district numbered slightly over 3,000. A seven-fold increase in as many years has brought the present Catholic population to more than 21,000.

Seven years ago there were only five parishes in the area now comprising the prefecture—today there are twenty-six parishes and eighty-one mission stations staffed by fifty Maryknoll priests and thirteen Chinese Fathers.

The new Cathedral of Christ the Savior symbolizes the Church's growth in Taichung prefecture. The cathedral stands on the side of the first mission station in Taichung city—a bamboo shack built in 1911 (the year Maryknoll was founded) by a Dominican priest. Later a red brick church replaced the bamboo structure. This brick church

was removed to make way for the present spacious building, designed by Maryknoll's architect-Brother Albert Staubli.

In 1951, when Taichung was entrusted to Maryknoll Fathers, there was one parish with some 300 Catholics in Taichung city. Today the city is divided into three parishes with more than 5,000 Catholics.

Pastor of the cathedral parish is Father James T. Manning, M.M., of New Rochelle, N.Y. A veteran missioner of south China, Father Manning is an outstanding linguist with a fluent command of standard Mandarin and two dialects—Cantonese and Taiwanese. All three languages are required in the city parish, whose Catholics include natives of north and south China as well as the local-born Chinese. Father Manning is assisted by Fathers Paul Yang and Matthew Pu, both of north China.

A partial listing of accomplishment since the establishment of the Prefecture in 1951 includes a college for girls that is run by Providence Sisters from St. Mary-of-the-Woods, Indiana; a high school for boys, directed by the Viatorian teaching congregation, and and student hostels for boys and girls.

A large, well-appointed Catholic Center, a Catholic radio station, four dispensaries, a weekly Catholic paper, six kindergartens, and a Catholic university students' association are some of the further marks of progress.

A group of Jesuit Fathers is currently engaged in compiling a polyglot Chinese dictionary. They also operate a Catholic press and bookstore to ensure a steady supply of Catholic literature.

A seminary for 120 students will be built within the year. Three novitiates, one for Chinese Brothers and two for Chinese Sisters, have been set up within the past few years.

CATHOLIC CHURCH MOST AWARE OF COMMUNIST DANGER DECLARED GENERALISSIMO

TAIPEI, Taiwan — No other people are more aware of the true nature of communism than Catholics, Generalissimo Chiang Kai Shek, President of China, declared here in an exclusive interview.

President Chiang showed his regard for the Church by postponing a busy schedule in order to receive Father Albert J. Nevins, Editor of Maryknoll magazine at the start of the morning's business. Plans for the interview which were begun in Washington were completed here just a few hours before the Maryknoller was to leave Taiwan.

The following is Father Nevins first hand account of his interview with the Generalissimo:

Accompanied by Dr. Sampson Shen, Director of Information for the Chinese Government, I went to the capitol building to await the arrival of the President from his home outside the city. The Generalissimo is driven to the capitol four days each week, arriving always by ten o'clock. A fifth day is spent at Kuomintang headquarters, as the president is also head of China's controlling political party. President Chiang has the reputation for being a prodigious worker —often staying at his desk until late into the night.

Dr. Shen led me through long marble corridors to a large second floor room that served both as a con-

ference and reception room. About a dozen people were already gathered there including several generals, an admiral, and the president's secretary.

A magnificent oil painting of Dr. Sun Yat Sen, founder of the Chinese Republic, hung at one end of the room. James Shen, the president's secretary, pointing out a portrait of the president and Dr. Sen, taken more than thirty-five years ago. He also showed me two calligraphy scrolls at the opposite end of the room that had been painted by Dr. Sen. Four large and exquisite landscape paintings also hung in the room. I was told that these had been done by Madame Chiang Kai Shek, who had taken up painting several years ago.

Within a few moments, a colonel who served as the president's aide, said that I was to be the first received by the president. He led the way across an anteroom to the president's large office. When I entered the blue carpeted room, the president was seated behind a desk at the far end, a portfolio of papers before him, and behind three flags—one of China, one of the Kuomintang, and the third his flag as commander in chief of the Chinese armed forces.

As soon as the president saw me, he came forward, smiling, and extending his hand in welcome. He was dressed in a simple but neat olive-drab uniform without any decorations. I was surprised at his agility and firm step. As he came forward he appeared slim and straight, and it was difficult to believe that only a few days earlier he had celebrated his 72nd birthday. He was the picture of health.

After shaking hands, the president indicated a seat at the end of a sofa and sat down in a chair alongside. As we talked, I received the impression of an alert and shrewd mind, belonging to an active and vigorous man. He did not waste words, but spoke decisively, sometimes folding his delicate hands before his face while he pondered a question. Occasionally, a gentle smile would spread over his friendly face.

When the usual preliminaries were concluded, our talk turned to the nature of the struggle being waged against communism. There was no doubt in the president's mind that the struggle was primarily a moral one and not political. He was not sure, however, if the Western nations were sufficiently aware of this fact.

"I am happy to say that those most aware of the true nature of communsim are Catholics," President Chiang declared, "and that the opposition of the Catholic Church is on moral and not political grounds. The Catholic Church realizes that the pertinency of the conflict is between atheism and belief in God."

I asked President Chiang who has been a fervent Christian since his baptism into the Protestant Church in Nanking in 1928 whether or not there was any significance in the fact that the leaders of Vietnam, South Korea, the Philippines and China—the Asian nation most opposed to communism—were Christians. He replied that their belief in God had a great deal to do with their opposition to communism.

"Mr. President," I inquired, "Asian Communists accuse Christianity of being a Western religion. Would you answer this charge as an Asian and a Christian?"

"Those who say such a thing have no understanding of Christianity," President Chiang replied immediately.

"Christianity as a religion knows no geographical distinction between East and West. It is the same for all men."

I asked the president if he thought Christianity was the only possible bridge between East and West.

"I heartily agree that it is an excellent synthesis but would hesitate to say that it is the only one," he answered after a moment's reflection. "Confucianism, for example, has much in common with Christianity. Its system of ethical principles does not contradict anything in Christianity. Instead, it is a base on which Christianity can build. Christianity is a religion whose positive aspects go well with the Chinese way of life. Confucius' teaching centers on benevolence. Christianity translates those teachings into action and supernaturalizes them."

Since President Chiang regularly sets aside a part of each day for reading the scriptures and meditating, I asked him if he had any particular text of scripture he favored.

"It is hard to single any one out," he replied. "All of scripture is full of meaning. I think all is reduced to the fundamental principle: love others as you love yourself. This, incidentally, is consistent with Confucianism."

I asked the president if he would encourage a world-wide prayer crusade for the freedom of enslaved peoples.

"I would give it my hearty approval," President Chiang replied. "Since prayer is a spiritual function, such a crusade should be sponsored by a religious group. Such leadership would be natural to the Catholic Church."

Our conversation then turned to the peoples of Asia. President Chiang remarked that he felt that there was an intellectual hunger among the peoples of Asia, and that this hunger is particularly sharp among those behind the iron curtain.

About this time the president's appointment secretary entered the room and spoke to Dr. Shen. I knew that the president to accommodate my departure had already given me a good part of what promised to be a busy morning—if the group waiting in the outer office was any indication.

"One last question by way of conclusion, Mr. President," I said. "What can the American Catholic press do to help Free China?"

"There is one thing the American Catholic press can do," replied the man who had once unified the mainland only to see it fall apart again under outside pressures, "and that is to publicize the need and advisability of helping us restore freedom to people on the mainland. In doing this, your press will also be benefiting the rest of the enslaved peoples."

President Chiang shook hands with me as I left, remarking that he hoped I would return soon to Taiwan. I left with an excellent presonal impression of a man of integrity who has chosen to fight for the mainland people in whose cause his whole adult life has been dedicated. President Chiang Kai Shek is a man who deserves better than he has received from those who have called him their friend. Whether he ever returns to the mainland or not is unknown, but he shall certainly live and die still trying to make the attempt.

VIETNAM

RED VIETNAM ORDERS OUSTER OF FRENCH MISSIONER

SAIGON, Vietnam — The government radio of Communist-held northern Vietnam announced that a French missioner priest had been ordered expelled from the country "with the shortest delay."

It said that Father Jacques-Andre Reginald, assigned to Langson province on the Communist Chinese frontier, had "committed acts contrary to the law and harmful to the security and public order" of the country.

Hanoi Radio said the Red Ministry of the Interior had issued the expulsion order on October 25. The news was not broadcast until eleven days later, however.

Father Reginald was one of the eight foreign missionary priests remaining in red Vietnam. His expulsion order came only three weeks after the ouster of two Canadian Redemptorists, Fathers Denis Paquette and Thomas Cote. Both Canadians were arrested in Hanoi, the Red capital, and escorted to the Chinese border.

Father Paquette made his way to freedom in the British colony of Hong Kong a month later, but there was no word then on the whereabouts of Father Cote.

250-BED HOSPITAL BUILT BY U.S. BISHOPS' AGENCY OPENED FOR VIETNAM REFUGEES

SAIGON, Vietnam — A 250-bed hospital built for refugees by the American Bishops' overseas charities agency and staffed by Religious and laymen from three continents has been inaugurated in nearby Ho Nai.

Present for the opening ceremonies were Ho Van-Si, chief of Bien Hoa province, and members of the diplomatic corps, the medical profession and the American Bishops' agency—Catholic Relief Services-N.C.W.C.

The CRS-NCWC representatives included Msgr. Joseph J. Harnett, who is director of the agency in the Far East, and Father Paul J. Duchesne, M.M., director in Vietnam.

Run by the Hospitaller Order of St. John of God, with Canada's Father William Gagnon, O.S.J.D., as director, the hospital includes six wards, operating rooms, a drug dispensary, laboratory, offices and quarters for the staff.

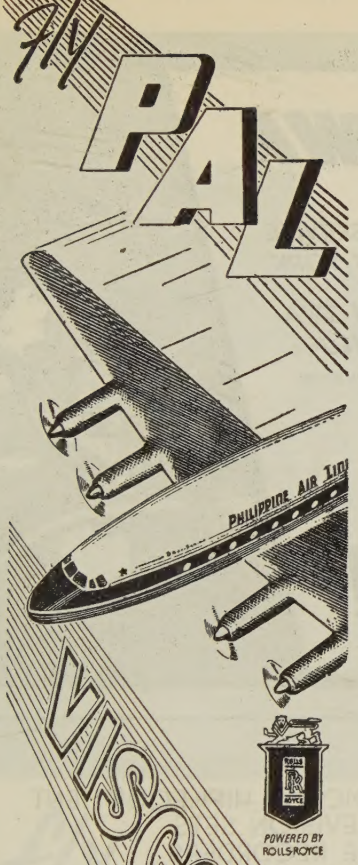
Father Gagnon's staff includes his assistant, Father Pham Hiep Hoa, 5 Canadian and 19 Vietnamese Brothers Hospitallers, 17 Dominican Sisters, a German physician specializing in tropical diseases, an American registered nurse, a Filipino dentist and two Vietnamese laboratory assistants. In addition, a Vietnamese doctor makes the rounds of the hospital three times a week.

Two of the six wards are reserved for T.B. patients, and the rest for general medicine. The hospital is subsidized by the Vietnamese government, and an average of 400 outpatients a day visit its clinic for free examinations and treatments.

The nucleus of the Brothers who staff the hospital came to Vietnam under Father Gagnon in 1952 and established a small hospital in Bui Chu in North Vietnam. When the country was divided in July, 1954, and the Communists given control of the northern part of the country, the Hospitallers came to Ho Nai to aid in the care of the million refugees who fled Red rule.

Among Our Contributors . . .

MOST REV. HAROLD W. HENRY, S.S.C., Vicar Apostolic of Kwangju, Korea. * * * *MOST REV. CARLO M.J. VAN MELCKEBEKE, C.I.C.M.,* Bishop of Ninghsia, and Apostolic Visitor for the overseas Chinese. * * * *REV. REINHOLD DIJKER, S.M.M.* is a missioner in Bika, Borneo, and the author of a number of articles on missiology. * * * *REV. JOHANNES HOFINGER, S.J.* is a missioner who has served many years in the Chinese missions and is now director of the Institute of Mission Apologetics in Manila. * * * *REV. MARTIN RAMSAUER, S.J.* professor of Dogmatic Theology at Bellarmine College in Baguio, Philippines, and a member of the Institute of Mission Apologetics. * * * *REV. ANDRE SEUMOIS, O.M.I.* professor of Missiology at the Ateneo Urbano of Propaganda Fide in Rome. * * * *REV. JEAN SEFFER, S.J.* is a member of the Institute of Mission Apologetics in Manila. *REV. JOSEPH A. JUNGMANN, S.J.,* Professor Emeritus, Innsbruck University, Austria, and a well-known authority on Catechetics and Liturgy.



NOW DAILY FLIGHTS TO MANILA

Booking Offices:
Peninsula Hotel Tel: 62371
Union Building Tel: 36957

PAL
946
PHILIPPINE AIR LINES

100% Safe
Spendable Anywhere

AMERICAN EXPRESS TRAVELERS CHEQUES

THE BEST KNOWN CHEQUES IN THE WORLD

The safe, convenient way to protect your travel cash. Quick refund if they are lost or stolen. Available throughout the world at all

AMERICAN EXPRESS OFFICES

A good Choice

ZEISS IKON

CONTAFLEX

The latest low-priced
"ZEISS IKON"
Miniature Camera

OBTAINABLE AT ALL LEADING PHOTO-DEALERS H.K. and Kowloon

Sole Agents
CARLOWITZ & CO., LTD.
FUNG HOUSE 9TH FL. 18/20. CONNAUGHT RD., C.
HONG KONG.

FLY TWA
The only Non-Stop SLEEPER SERVICE between CALIFORNIA and NEW YORK
Enjoy all the luxurious features of TWA "Ambassador" Super Constellation flights—plus the speed and convenience of Non-Stop service coast to coast!
For reservations see your Travel Agent or Call TWA 32563.
Fly the finest... FLY TWA
TRANS WORLD AIRLINES

For Your Requirements On:

REFRIGERATORS
AIRCONDITIONERS
DEHUMIDIFIERS
FANS
COOKING-RANGES
WASHERS & DRYERS
WATER HEATERS
LAMPS & FIXTURES
POWER-GENERATORS
PUMPS

RADIOS & HIFI EQUIPMENT
TELEVISION SETS
TAPE RECORDERS
MINIFON POCKET-SIZE RECORDER
PHOTO COPYING EQUIPMENT
TYPEWRITERS AND
CALCULATING MACHINES
CAMERAS.

Write to us for our LOW EXPORT PRICES payment in LOCAL currencies in some cases acceptable:—

YEE ON HONG CO., LTD.

P. O. Box 2945 CABLE: "YONHONGCOM" HONG KONG.

Distributors of:— **GENERAL ELECTRIC CO. (U. S. A.)**
WORTHINGTON CORPORATION (HARRISON)
AMPRO (CHICAGO)
PROTONA (MINIFON) (HAMBURG)

Printed by Shum Shing Printing Co. Tel. 74513

for your LOURDES CENTENARY YEAR PILGRIMAGE

- **LOURDES** France
- **FATIMA** Portugal
- **SANTA MARIA MAGGIORE** Rome

fly PAN AM

Take advantage of Pan Am's popular SEE MORE WAY, and visit the shrines in Europe you've dreamed of seeing. Travel by Pan Am Clipper and really relax, high above the weather.

For reservations,
call your travel agent or
Alexandra House, Hong Kong Tel: 37031

PAN AMERICAN

WORLD'S MOST EXPERIENCED AIRLINE

MOST FREQUENT
to
Tokyo

Five flights weekly by
speedy Super-6 Clipper*.
Thrifty tourist-fare *Rainbow*
service and luxurious
first-class *President*
service on every flight.

For reservations,
call your travel agent or
Alexandra House
Phone 37031, Hong Kong

PAN AMERICAN
WORLD'S MOST EXPERIENCED AIRLINE

*Trade-Mark, Pan American World Airways, Inc.
Pan American World Airways, Inc., Incorporated in State of New York, U. S. A. with limited liability